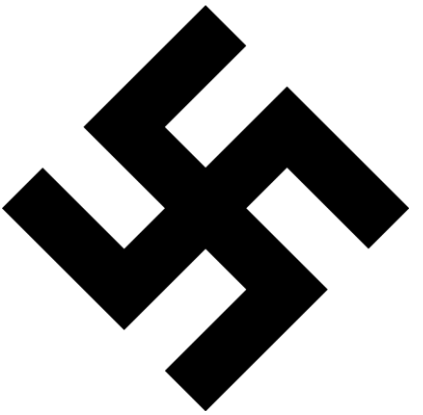
VINDEX

MYTHOS OF THE AEON TO COME

VINDEX



Mythos of the Aeon to Come

Collected Writings

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Table of Contents

Vindex The Destiny of the West 2

Foreword 3

Part I - The West 4

The Definition of Civilization 8

The Faustian Spirit 12

Imperium of the West 14

Part II - The Distortion of the West 18

Christianity and Imperium 29

Part III - The Resurgence 34

The Extermination of the Jews 35

National Socialist Germany 46

Appendix I 58

Appendix II 59

Appendix III 62

Table I 65

Table II 66

Afterword 67

The Mythos of Vindex 72

Introduction 73

Part I - Vindex and the Defeat of the Magian 83

The Tyranny of the Magian 85

The Genesis of Vindex 90

Part II - The Ethos of Vindex in Historical Context 93

Introduction: The White Hordes of Homo Hubris 93

NS Germany and the Bushido of Japan 98

A New and Numinous Ethos 100

Part III - The Clans of Vindex – The Numinous Warrior Way of Life..... 101
The Meaning of Honour 102
Way of the Warrior 103
Part IV - The Law of Personal Honour 106
The Genesis of Honour 107
The Equality of Honour 110
Part V - Toward the Galactic Imperium 110
Appendix I - The Irrelevancy of Nation and Ethnicity 118
Appendix II - The Meaning of the Term Magian 123
Appendix III - A Brief Glossary 125
Appendix IV – Clans, Spaceflight, and Acausal Energy 132

VINDEX 913 138

Foreword 139
Vindex 141
What do we Fight 144
How the Enemy Works 146
The Enemies Tools 150
Aeonic Perception 152

VINDEX AND MAGIAN 160

Part I - Vindex, Honor, and the Tyranny of the Magian 161
Exoteric Exegesis – The Magian Ethos 161
The Esotericism of Tribes and Vindex 165
Magian Archetypes and Modern Rôle-Models 167
Conclusion 172
Part II - Magian Occultism 172
Magian Occultism 173
The Magian Occult Con 177
Part III - Sinister Tribes, Individuality, and Way 180

Part IV – Mythos and Logos 186
Addendum - A Note on Some Terms 188
Appendix I - Sinister Tribes and the Tyranny of the State 192
Appendix II - O9A Code of Kindred Honour 194

Aeonic Worldview 198

Part I – Etymology and Meaning 199
Part II – Causal and Acausal 200
Aeons, Civilizations and Archetypes 202
Table I - Aeons and Civilizations 208
Part III - Basic Principles of Aeonic Sorcery 209
Techniques and Control 210
Table II - Aeons, Civilization and Ethos 214
Part IV - The Aeonic Perspective of the Order of Nine Angles 215
The Individual 216
The Understanding 218
The Order of Nine Angles 220

Unfolding the Acausal 224

Introduction 225
Part I - Time and the Separation of Otherness 228
Causal Time and Living Beings 228
The Error of Causality as Applied to Living Beings 230
Part II - Some Notes on the Theory of the Acausal 236
Part III – Understanding the Acausal 242
Acausal Postulations 246
Conclusion 248
Part IV - Sorcery and the Esoteric Nature of the Acausal 250
Chaos Theory, Quantum Mechanics, and Sorcery 251
The Esoteric Nature of the Acausal 254

Part V - Acausality and the Dark Gods 258
Part VI - Satan, Acausal Entities, and the Order of Nine Angles 260
Apprehensions of Satan and Acausal Entities 261
Individual Judgement and the Appearance of Opposites 264
Part VII - Alchemical Seasons and the Fluxions of Time 264
Time 266
Alchemical Seasons 268
The Nature of Alchemical Seasons 269
ENDNOTE 277
References 277
Vindex The Destiny of the West 277
Credits 281
Further Reading 282

IMPERIVM

VINDEX THE DESTINY OF THE WEST

FOREWORD

The present work is an abridgement of parts of a four-volume (unpublished) works written between 1976 and 1982 and entitled *The Logic of History*. *The Logic of History* deals in detail with the origin, rise and fall of the major civilizations of the world, and of the four volumes only the last deals with the civilization that has become known as the Western.

The first part of Part I of the present work is taken from Volume One of *The Logic of History*; the remainder of the work is taken from Volume Four.

It was decided to offer this abridgement because of the theme it presents is, the author believes, vital to the civilization of the West. As the climate of opinion stands, *The Logic of History* stands very little chance of publication in the foreseeable future.

The references in the present work are fairly extensive since the theme is controversial. The author hopes that these references will go some way to convince the reader of the soundness of the argument – that the civilization of the West has undergone, in the last hundred years or so, a profound change. It is argued that this change is to the detriment of the civilization.

Where a topic is exceedingly controversial – as in the matter of National-Socialist Germany – the author has striven to be as accurate in his presentation as possible and has only drawn conclusions concerning recent events when these conclusions have the weight of overwhelming evidence behind them.

It is to be expected that many people will not like this book – the truths of history are seldom popular in their own time – but the reader has only to pursue his own researches, untroubled by accepted (and mostly unfactual) ideas or, what is perhaps more important, think carefully for himself, to realize the truths

contained herein. Theses truths rely on the facts of history alone, not on personal conviction or belief.

Hopefully future historians will have more freedom to publish their works than is available now, when fashionable truths are at best ignored and at worst suppressed.

PART I - THE WEST

If an understanding of history implies an understanding of the present and a feeling for the future, then the work of the historian Arnold Toynbee is of great importance,[1] for from his study of civilizations – and with the help of some of Oswald Spengler's insights – it is possible to construct a model of history that is fully in accord with scientific methodology and which predicts the future of the West.

Toynbee, from a study of twenty-eight different civilizations, identified certain features which he claimed were common to all civilizations. These features include a 'Time of Troubles', schism in the body social, a Universal State, and a Universal Church. According to Toynbee, a civilization arises from either a physical or a social challenge – that is, civilization is man's successful response to a particular geographical or social challenge. If the challenge is geographical, then the civilization is, as a rule, unrelated to any other, while, if the challenge is social (usually resulting from the disintegration of a previous civilization), then the new civilization is related to an older one. For example, the Egyptiac civilization arose in response to the physical challenge of the Nile River Valley and was wholly unrelated to any other civilization, while the Western arose from the challenge of new ground and the disintegration of the Hellenic.[2]

Each civilization declines, and produces what Toynbee called a Universal State. This state, which is usually an Empire, heralds the end of the 'Time of Troubles', and lasts for approximately 400 years. For instance, the Universal State of the Hellenic civilization was the Roman Empire (31 BC – 378 AD), and it's 'Time of Troubles' from the second Peloponnesian War (431 BC) until the establishment, by Julius Caesar, of the Empire (31). Table I summarizes these features for seven of Toynbee's civilizations.

Toynbee defines a civilization in such a manner that it possesses the 'identification mark' of "a state of society in which there is a minority of the population, however small, that is free from the task, not merely of producing food, but in engaging in any other of the economic activities, e.g., industry or trade."[3] Those free to create art, science, and philosophy. A discussion of this definition, and how it compares with other definitions, is given by Baker.[4]

However, Toynbee's study of history, which took over forty years to complete, has been attacked by a number of historians for widely differing reasons.[5] Yet all of Toynbee's critics attack him for personal, not historical, reasons. Like Collingwood, they object to Toynbee's approach simply because they do not personally believe that history should be approached in such a way. Their criticism and approach is hardly scientific. In contrast, one has only to axiomatize Toynbee's conception of civilization, constructing thus a model in accordance with the scientific method, to realize how revolutionary it is. If Toynbee's study is seen as a scientific model with, like all scientific models, postulates and predictions, then it is quite clear that Toynbee has done for the study of history what Darwin did for biology and Newton for physics.

Any scientific model or theory must be logically consistent, employ the minimum of postulates, and give predictions, which are capable of verification by either observation or experiment.[6]

For instance, Newton used his theory of gravity and his three laws of motion to predict the motion of Halley's comet and to predict that the Earth (and the other spinning planets) would be slightly flattened in shape. All his predictions were verified by observation, and his theory of gravitation, for instance, has been not only confirmed by such verifications but used to predict with great success the orbits of satellites and other spacecraft.

The method of testing a theory by appeal to predicted observations has become the basis of modern science, and there exists no reason, other than a stubborn prejudice, why it cannot be extended to the less empirical areas of knowledge such as the study of history. In his study of civilizations, Toynbee has found similarities in both overall structure and in detail, and if one approaches his work scientifically, the only questionable element is the criteria used to define a civilization. However, if the model of a civilization derived from Toynbee's analysis is logically consistent (as it is), employs the minimum of postulates (as it does), and gives predictions not only concerning the future but (more importantly, from a strictly scientific point of view) also the past, then the criteria Toynbee has used to define civilization must be accepted if the predictions are verified by observation. To do otherwise is to reject the scientific method – and with it all of modern science.

Axiomatically, Toynbee's can be stated as: civilizations admit of a morphology, that morphology being inherent in a civilization by its nature; within each civilization there exists a 'creative minority' who give the impetus to the continuing challenge facing a civilization.

The concept of the creative minority need not concern us here since it in no way affects the predictions that result from Toynbee's model or theory. One of these predictions, and perhaps among the

most significant since it stands a good chance of being easily verified, is that the date of the battle related in the Indic epic *Mahabharata* is 720 (± 20) BC. Present estimates[7] of this date vary between 1400 – 800 BC, and confirmation of this prediction, either by archaeology or other means, would go a considerable way toward verifying Toynbee's theory. The details of how this prediction was obtained from Toynbee's work are given in Appendix 1.

Regarding the future, the model predicts: Beginning of the Western Universal State in 1993 AD plus or minus ten years. This Empire should last well into the twenty-third century. Further, it is possible to deduce from the model not only the nature of this Empire of the West but also how and where it will be created. However, before this is done it is necessary to consider the work of Spengler, whose insights into the nature of what he termed 'cultures' enable the scientific model of history to be completed in detail.

According to Spengler,[8] each 'culture' has a distinguishing god-feeling or soul which is unique to that culture. This soul expresses what we, following Toynbee, would say was the response of that culture to its particular challenge. Outwardly, this soul is represented, according to Spengler, by the culture's art, science and mathematics. For the West, for instance, this soul can be said to be expressed by Goethe's Faust – a will to power, or a questing for what is new and unknown. Thus Spengler calls the West the Faustian culture; for him, the Faustian soul is evident in the supreme art of the Gothic cathedral with its vaulted arches seeking to represent the infinite. Further, each culture is subject to metamorphosis: From Spring through Summer and Autumn and then, finally, Winter, when comes the megalopolis, the second religiousness and the Age of Caesarism, which finally decays. For

Spengler, the term 'civilization' is reserved for the late stage of a culture – its Winter – when pure art has become tawdry, the product of the mass as opposed to the elite. In this stage, heroism has succumbed to the power of money. The common man has precedence.

When one compares the work of Spengler and Toynbee, large areas of agreement are found. What differences appear turn out to be, in fact, difference of terminology and approach. For example, Spengler's second religiousness is identical to Toynbee's Universal Church, and the advent of Caesarism is Toynbee's Universal State. Each analysis enriches the other – Toynbee concerns himself mainly with historical events and the people involved in them, while Spengler approaches his cultures mainly through their art, philosophy and science. However, one difference does exist between the two approaches. This concerns what Spengler actually means by culture.

Since our objective is to produce a model of history that is in accord with scientific methodology, it is necessary to consider again what the identification mark of a civilization is – and how a civilization, defined by Toynbee's definition, might be said to possess what Spengler has termed a soul (or, if one prefers, a distinctive *style*). Once this is done, we shall be in a position to finally formulate a model of history to explain the rise and fall of civilizations; a model that will enable not only a detailed understanding of the West to be achieved but will also show what its future will be.

THE DEFINITION OF CIVILIZATION

It has long been recognized that one of the attributes of a civilization is its art.[9] Another may be said to be the deeds of the people. For instance, the Hellenic society produced a type of art

that we describe as classical, and this art is very different from, say, that of the Japanese. When we look at a Greek vase such as one in the British Museum (E424) - a pelike by the Marsyas painter c. 350 BC - we are aware of a Greek style, just as when we study a painting by the Japanese artist Sesshu, we are aware of a different style. While it is possible for a non-expert to confuse Japanese and Chinese art of approximately the same period, studying a painting my Mi Fei (1051-1107 AD), would attribute it to any Western or Hellenic school of art. His 'Misty Landscape' is ineluctably Chinese, not because it used the technique of brush and ink, nor even because of the type of scenery depicted, but because it is representative of a certain style which was unique to China (and from there transported to Japan). This style flourished in China during the Sung Dynasty (960- 1278 AD).

The art of any society is shaped not only by the techniques and technology of the time in which the artist lives but also by what we may term the ethos of the age in which he finds himself. This ethos is what holds communities together, and part of its expression involves not only a belief in the Destiny of that community but also a myth or story concerning the origin of that community itself as, for example, for the Greeks, in the story of Homer's 'Iliad,' or, for the Japanese, the Shinto belief of Divine origin. Often, however, the most obvious externalization of this community bonding is language.

This ethos, which binds communities, is perhaps best exemplified by the attitude of the people composing the community or communities towards the world – more particularly their religious orientation or 'view of the world.'

For the Greeks, this orientation encompassed two views: what Nietzsche, in his *Birth of Tragedy*, described as Apollonian and Dionysian. Both of these attitudes are truly representative of the

Greeks. The former may be said to have manifested itself in sculpture and the other arts, while the latter is evident in both the festivals (such as the great Olympic Games) and the Greek mastery of the craft of war.[10] As representative of the Apollonian we have the great sculptor Praxiteles of Athens; while perhaps the greatest representative of the Dionysian spirit was Alexander, the Macedonian King.

What we understand as the Hellenic ethos arose from the tension and interplay of these two opposites – the Hellenic joy of life, their enjoyment of physical beauty, their awareness of man as almost divine, their passion for both thought and war. All these form the 'identification mark' of the Hellenic civilization – a mark so evident in their art, philosophy and conquest.

A study of other civilizations shows that of the twenty-six listed by Toynbee only eight possess what we have termed this 'identification mark' - that is, they possess an ethos which is not only distinct (and represented by art and philosophy) but also clearly possess that bifurcation of identification. This bifurcation - the clash of apparent opposites - may be said to be the force which creates great art and philosophy, and its effects are easily recognizable. For the Japanese civilization, for instance, this bifurcation, by the writer Yukio Mishima[11], has been called Sun and Steel.

Table II lists the civilizations (named using Toynbee's nomenclature) which have produced a recognizable philosophy and this bifurcation of identity. By philosophy is meant a unique way of observing man and his relation to the cosmos. A philosophy is not a religion; a religion implies a set of principles, usually dogmatic, which are laid down and usually become unalterable articles of faith. In contradistinction, a philosophy is essentially the product of thought and is subject to dispute; it relies on

understanding or wisdom and not, like religion, on revelation. But perhaps the most crucial distinction between them is one of attitude – a religion predetermines thought and action while a philosophy seeks to describe reality (and man) via thought.

For this reason, Buddhism, like Taoism, is considered to be a philosophy and not a religion.[12]

Table II shows that every civilization producing a philosophy, and possessing a distinct ethos, is, according to Toynbee's research, the result of a new category for civilizations. Those civilizations, as defined by Toynbee, that are the result primarily of a physical challenge and which produce a distinct philosophy we may term 'higher civilizations.' These 'higher civilizations'- the only ones to produce a philosophy – possess what we, following Spengler, may call a soul: that is, a distinctive ethos resulting from a bifurcation of identity.

A study of Table II, which lists these higher civilizations, shows that they do not correspond to Spengler's cultures. For example, his Magian culture is not designated a higher civilization because it is not the result of a physical challenge (it resulted from the social challenge of the disintegrating Syriac civilization) and never produced a philosophy. What Spengler called the Magian soul is not original or distinct in the sense that, say, the Hellenic or Japanese are distinct. The Magian owes much to both the Babylonian and the Hellenic, and Toynbee even gives the Magian Imperium as Syria – the Arab Caliphate, 640-969 AD. Spengler, in defining the Magian, seems to have confused two civilizations – the Syriac and the Islamic. This detail in no way diminishes Spengler's analysis of the Hellenic or Western civilizations, and we shall retain his term 'Faustian' to describe the ethos of the West.

The seven higher civilizations- the Sumeric, Egyptiac, Hellenic, Indic, Sinic, Japanese*, and Western-enable a scientific model to be constructed, a model which enables the future of the West to be determined as well as an understanding of the forces involved to be achieved. Appendix II gives full details of the construction of this model.

All the higher civilizations end in Empire – as will the West, whose Imperium will not only be global in scale but should, due to the technology the Faustian will-to-power has created, extend into space.

THE FAUSTIAN SPIRIT

The ethos of the West has been described as Faustian, and to understand the West and its future, it is important to understand why it is called the Faustian civilization.

Western civilization is affiliated to the Hellenic: From the Greeks derive, as Nietzsche, Heidegger[13] and many others have realized, the values which created, and gave inspiration to our civilization. The legal system, for instance, derives from Roman Law whose own inspiration was the Greeks. In art, the debt is even clearer. For Example, the Renaissance in Europe was Hellenic in character and it is no coincidence that artists like Raphael (1483-1520) captured the classical splendor of the body in painting just as Michelangelo (1475-1564) did in sculpture.

Western art at its best is classical insofar as it represents that physical splendour, that purity and nobility associated with the

* On a minor point, the author dates the end of the Japanese Imperium not at the 1863 date given by Toynbee, but as 1945-the renunciation of the Divinity by Emperor Hirohito. Clearly, 1945 was the end of Bushido as a national force, not 1863.

Greeks. Yet this is not to say that the ethos or spirit of the West is a copy, an imitation of the Hellenic. Far from it. For the spirit of the West makes itself most manifest in two areas-indeed, one can go so far as to say that these two areas identify the ethos of the West. They are science, and the practical application of science as technology.

Western science is essentially the search for truth, and its method lies in finding ways of discovering that truth by observing the patterns and processes of Nature. Thus, for science, truth is what is observed, not what is presupposed or assumed by belief, as in religion. In this respect for facts lies, perhaps, the greatest liberation any civilization has ever known.

Technology rests on science-and science, as we know it in the West depends for its very existence on a certain political freedom. Only when the West, through people like Galileo, broke the dogmatic chains of the Church was free experiment, and thus science, possible. Science, with its emphasis on experiment and fact, freed the Western civilization from superstition and the tyranny of ideas, and it is no coincidence that the greatest achievements of science occurred when the dogmatic authority of the Church no longer ruled men's lives.

The search for truth which created modern science derives, however, from another trait peculiar to the West: the desire for exploration. Western civilization is characterized by this desire for exploration. Other civilizations have conquered, for power or wealth, but no other civilization, except our own has explored the world (and latterly the planets and space itself) *purely out of curiosity*. This burning desire to know what is over the sea, and under it, this energy is, above everything else, the ethos of the West.

No other civilization has produced men who climbed the highest mountain just "because it is there;" no other civilization has produced men who sailed across great oceans just to see what was on the other side, and no civilization has produced men who ran, swam, cycled or walked over a measured distance as fast as they could just to see if they could do it.

But perhaps the greatest and surely the most noble expression of the truly Faustian will-to-knowledge is space-travel, particularly the manned flights to the moon. Space-travel exemplifies the West as nothing else – not art, not even science itself can, because space-travel successfully combines the three elements that are so ineluctably Western: Science, technology, and the desire to know.

If we need a symbol to represent our Western civilization – to express its quintessence – it is the space-craft.

IMPERIUM OF THE WEST

According to Spengler[14]: "At the beginning, where Civilization is developing into full bloom (today), there stands the miracle of the Cosmopolis, the great petrifact, a symbol of the formless - vast, splendid, spreading in insolence. It draws within itself the being-streams of the now impotent countryside, human masses…Here money and intellect celebrate their greatest and their last triumphs. In the form of democracy, money has won. There has been a period in which politics were almost its preserve. But as soon as it has destroyed the old orders of the Culture, the chaos gives forth a new and overpowering factor that penetrates to the very elementals of Becoming – the Caesar-men. Before them money collapses. The Imperial Age in every Culture alike, signifies the end of the politics of mind and money. The powers of the blood, unbroken bodily forces, resume their ancient lordship. 'Race' springs forth, pure and irresistible - the strongest win."

The Imperium of the West would be imposed, from its European country of origin, first by force of arms and then by force of Destiny on its European neighbours. The Imperium would have its spiritual origins in the abortive Scandinavian civilization whose ethos bore a clear resemblance to the Hellenic. This return is not one to the schism of Christianity but to the paganism which existed in the West before its introduction and which was partly absorbed by Christianity, as a force which shaped men's lives, before it was destroyed by the Church. This return, however, will not be slavish imitation nor the recreation of long dead rituals and forms. Instead, it will be a resurgence of the *attitude* that gave rise to the Scandinavian civilization and which brought about the myths of Valhalla, Odin and Thor. It will possess, as a guiding force, the same power that drove the Norsemen.

That this will be so is because Christianity does not now represent, nor has ever represented, the ethos of the West. In its origin, Christianity is, as both Toynbee and Spengler have shown, a product of what Toynbee called the Babylonic civilization and Spengler the Magian. Christianity, in its approach to life and the world, is essentially Judaic and stands in complete contrast to the Hellenic, as Nietzsche made quite clear in his *The Anti-Christ*:

"Christianity robbed us of the harvest of the culture of the ancient world…"[15]

What the West has achieved - its science, technology, and its conquest - has been achieved not because of Christianity, but in spite of it, and anyone who sees Christianity as somehow essential to the West, or as part of its ethos, has completely misunderstood what Christianity is and what the true ethos of the West is. However tame Christianity may have become in most of the West, it is essential to realize that as an attitude of life Christianity is the antithesis of all that is healthy, noble and instinctive. Christianity

exhorts the virtues of the slave-meekness, forgiveness, and guilt - and even in its ultimate symbol, the crucified Christ, is a symbol of rejection of life. In contrast, the Western spirit, exemplified by the Vikings, rejoices in life and in its vitality. Its symbol is driving energy - the prow of a Viking ship, the spacecraft hurtling into space.

Christianity, for the West, must vanish. It is by its very nature incompatible with a Western Imperium, whose goal is conquest, first of Europe and then of space itself. For only this latter form of conquest, with the technological development that would result, will provide a challenge sufficient for the Western spirit and enable that Faustian child, technology, to grow to full maturity. The conquest of space, the colonization of planets in our system and other star systems, will be the official expansionist policy of Imperium, and will create its own myths, its own epic poetry as well as producing - because of the nature of the challenge - a new type of man.

This new type of man, who may be referred to as Homo Sol, will have his origins in the struggle to create Imperium. His philosophy of life will be similar to that expounded by Nietzsche in his *Thus Spoke Zarathustra*, and his practical fulfilment will be in the institutions and organizations the New Order of the Imperium will create in order to carry through its policies of not only external conquest but also upward breeding to ensure quality as well as nobility.

The paganism of Homo Sol will not be the destructive type beloved of Christian writers, but will instead be a new *Zeitgeist* - a *Zeitgeist* that functions within the framework of the New Order. The values of this New Order will not be 'inhuman' but most certainly will be anti-humanitarian in the sense that the Greeks and Romans were anti-humanitarian.

Without these new values, there can be no Western Imperium just as, for instance, the Roman Empire would not have been possible but for an unconscious emulation of earlier Greek values (witness Virgil's attempt to make them more conscious in his Aeneid).

The New Order, and all we have said above concerning it, follows naturally from a Time of Troubles – it is a consequence of all the forces acting within the civilization, and in this sense may be said to be the Destiny of the West, for the Empires of all higher civilizations derive their impetus from an earlier part of their civilizations' history. Their forms exist in embryo early in their history and, in regard to the West, Spengler was able to perceive this clearly.

However, the New Order of Imperium may never exist, despite being the Destiny of the West. It may never be more than an institution in most or a vision for a few because the West has been gradually undergoing, in its ethos, a transformation whose consequences may forestall the creation of Imperium. All higher civilizations hitherto have ended in an Empire whose ethos derived from the ethos which gave rise to that civilization itself. The West, however, has been subject to a process of distortion: a distortion, or deformation of its ethos, that no other higher civilization, before the onset of its Universal State or Empire, has been subject to. This deformation has already changed the imperative of the West, and even Spengler, for all his insight, saw aspects of the deformation as what he assumed to be the logical outcome of the West's metamorphosis.

This deformation of the Faustian soul or ethos has occurred on two levels-the spiritual and cultural - separated in time by some eight hundred years.

On the spiritual level, the West has been deformed by the religion of Christianity. The West is not ready for the old age that sometimes follows an Imperium and to which a world-negating religion is more suited. The West should be full of vitality, sure of itself and its mission, as the Roman Empire at its best did, the youthful instincts of honour, duty and valour. Christianity has made the West prematurely old.

On the cultural level, the deformation is even less well understood - that is, hardly at all, although some of the effects of this deformation have attracted attention. This cultural deformation amounts to a revolution in Western Art, aesthetics, literature, music, and thought, and it is already undermining science as well as contributing to the decline of the quality of life. This deformation, moreover, is increasing, and its only possible outcome will be to forestall the creation of a Western Imperium, creating in its place another type of Empire, world-wide in scope, whose ethos would be violently opposed to the ethos of the West.

To see why this is so, it is necessary to examine in detail the nature of this cultural distortion as well as explain why it is a distortion of the ethos of the West.

PART II - THE DISTORTION OF THE WEST

Outwardly, the distortion was particularly obvious by 1848 - the year of the publication of the Communist Manifesto by Marx and Engels, and the 'year of revolutions' in Europe.

The Communism that was given form by Marx is, in spirit, at variance to the Faustian ethos. Marxism, of whatever form, be it derived from Trotsky, Rosa Luxemburg, or Marcuse, transforms

what the German philosopher Heidegger calls spirit to mere intelligence, it emasculates it:[16]

"Europe lies in a pincer between Russia and America, which are metaphysically the same, namely in regard to their world character and their relation to the spirit."

In all its implications, the materialism that has come to dominate the present century and which is exemplified by America, does not differ from Marxism or socialism - both represent, despite outward appearance in terms of the type of government, the same approach to the spirit or ethos of the West. Both emasculate that spirit, as Heidegger well understood. For Marxism is not, as Spengler assumed, the logical outcome of the Faustian will-to-power: rather, Marxism is the ultimate contradiction of the Faustian. It returns the spirit to earth, to material concern, and reduces everything to that which is common. It is totally opposed to the heroic idealism which is one of the Faustian qualities. The concern of the Faustian is more will-to-knowledge, more mastery through the use of a myth or mythos which is at once both numinous and archetypal[17]

- Marxism has never been, and can never be, numinous in the sense that Goethe's *Faust* is numinous or Nietzsche's *Zarathustra*. Marxism by its very nature and aims, seeks to destroy what is numinous and archetypal - as, for example, in art, where everything is reduced to either political propaganda or 'social realism'. Marxism, is based on the lowest common denominator; the ethos of the West seeks to raise everything up to a higher level through conquest, exploration and the challenge of knowledge.

Marxism, and, of course, the Communism which derives from it, uses for its own benefit, Faustian technology and techniques - but only as a means. It is never imbued with the slightest trace of Faustian ideals. The whole of the philosophy of Heidegger - as well

as the earlier one of Nietzsche - is a revolt against the material distortion of the West. It represents a desire to return to the numinosity which, for Heidegger, is captured in poetry[18] and, for Nietzsche, in a revaluation of all values, in a new type of man. Practically, this amounts to the difference between acting and thinking instinctively, with the blood, and acting from a position of materialism, with cerebral 'intelligence.' The former is Faustian, the latter is what Spengler described as Magian - indeed, the last possible metamorphosis of the Magian soul. It is no coincidence that this Magian way of thinking is best exemplified by the precepts contained in the Babylonian Talmud – for the origins of the Magian ethos lies in the Babylonic civilization. The most important religion of that civilization, as Toynbee showed, was Judaism.

Yet the distortion of the West is much more than the distortion of Marxism. In the realm of music, it is the atonal, or 12-tone system of Arnold Schoenberg (1874-1951) – the triumph of clever intelligence over that Faustian will which found its most numinous expression in the music of Johann Sebastian Bach, Wolfgang Amadeus Mozart, its most dynamic in Beethoven and its most expressive (as a premonition of Imperium, perhaps) in the music of Carl Orff (Carmina Burana), the polyphonic-based music of Ligeti (Requiem, Lux Aeterna, Atmospheres), and Arvo Part's 'Tabula Rasa.'

In the realm of thought, the distortion is expressed in the psychological theory of Freud (1856-1939) with its emphasis on sexuality and materialism, as well as in the positivist theories of Carnap, A. J. Ayer, and Thomas Kuhn. Art has been distorted – moved away from the Hellenic-derived respect for physical beauty – by movements such as abstract art, Dadaism, collage, the 'Pop Art' of Warhol and Segal, and the 'Nouveaux Realistes' of Klein.

Aesthetically, these movements have eroded the vitality of the Faustian and destroyed with their cults of ugliness the beauty inherent in Western art; they have replaced spirit with mere childish experimentation and anarchy. They are completely lacking in any positive values whatsoever.

It cannot be denied that the movements in art mentioned above, the theories of Freud, Carnap, Ayer, and others, the atonal music of Schoenberg and his followers, as well as Marxism in its many forms, have significantly changed not only the cultural orientation of the West, but also (as witness Marxism) the societies composing the West. Of Schoenberg, for instance, it has been said:[19] "Schoenberg has exercised a far-reaching and profound influence on the music of the twentieth century, not only through his compositions but also through his work as a teacher and his intellectual stature as a philosopher and interpreter of his age."

Furthermore, several new studies (often erroneously described as 'sciences') have come to dominate Western life, both within institutions of learning and without. The cumulative effect of these studies has been to change the course of the West, since the people most affected by them – those in institutions of higher education – tend to come to dominate the educational life of the West, its media and the cultural sphere in general by virtue of the positions of authority and control obtained through their educational opportunities. As a consequence, social changes have resulted from both government policy and non- governmental pressure. A new *Zeitgeist* has arisen, and a consensus of opinion created and maintained throughout all the societies of the West.

These new studies – apart from being but complementary to Marxism and the psychological theories of Freud and Adler – are sociology, social anthropology, social studies, and linguistics.

Some of these movements or studies have as their aim direct political action of a revolutionary kind. Of the Marxist ideas of Marcuse, it has been said, by an established British philosopher:[20] "…the ideas of Marcuse and the Frankfurt school have come to dominate some Social Science Departments in various universities in Europe, and through them to have a continued and important influence on some of the most intelligent young people of the West."

Sociology is regarded by sociologists as having its origin in the work of Emile Durkheim. Durkheim's work was further developed by his nephew Marcel Mauss.21 Social anthropology began with the work of Franz Boas and was developed by his student Ruth Benedict. It flourishes today under the guidance of Levi- Strauss.

Levi-Strauss; "…draws very heavily on Durkheim, Marx, and Freud… his Marxism only makes sense if we see it as highly Durkheimianized and his Durkhemian positivism only if blended with something from Marx. All the rest is Freud."[22]

Linguistics derives from Boas, Bloomfield, and, more recently, Noam Chomsky. Of Chomsky, it is generally said that "he speaks with unrivalled authority[23]."

From these studies have come others – like 'race relations' and 'women's liberation.' Prominent among the latter are Betty Freidan and Bella Abzug.

All these subjects, movements, and schools, as well as the so-called 'liberation movements' that derive from them[24] have profoundly changed the spirit of the West and profoundly altered both its inner and outer structures. In fact, the ethos of the West has been changed over a period of some one hundred and fifty years from a dynamic Faustian assertiveness to a neurotic guilt and an obsession with sexuality, materialism, and change. That this change has occurred is no coincidence.

What all these movements and theories have in common, apart from the fact that they all, directly or indirectly, contradict the ethos of the West, is their common origin. They are all the creations of Jews – the last representatives of the decayed Magian soul.[25]

Marxism, with its apocalyptic visions, is a modern manifestation of Judaism, just as: the theories of Freud represent the Jewish concern with sexuality (evident in the Talmud[26]). Jews themselves understand this: "It is this which draws us near to our close relatives, the Marxists… a Jewish passion runs through them too. No people gave more to its political ideas than the Jews, and one of the most glorious chapters in our history is that of the Jewish martyrs for materialism…"[27] in this context, the historian R. S. Wistrich's study, *Revolutionary Jews from Marx to Trotsky*[28] is invaluable.

Even the 'counter-culture' of the sixties and early seventies, which did so much to change the ethos of the younger generation by spreading among them the ideas of anarchism, drug abuse, and pacifism, owes its origins to Jews – Wilhelm Reich, Erich Fromm, and Marcuse. Among the leading representatives of this 'drug and pop culture' were Allen Ginsburg and Abe Hoffman.[29]

That all these movements are a distortion of the ethos of the West is evident if one considers, not only what was representative of the West before these movements began, but also what kind of art, philosophy, and politics should have been produced by the natural process that transforms a higher civilization into an Imperium (for the West, from about 1900).

Fundamentally, there is a transition from money-based politics to force politics under the aegis of Empire builders like Cecil Rhodes.[30] These men, while they may differ in many things, are united insofar as they represent quite deliberately the conquering and civilizing spirit that is one of the marks of the Imperium to

come. That is, they are foremost men who have undergone what Toynbee called 'withdrawal and return'[31] and because of this character-building process they are possessed of charisma - like Scipio Africanus and Scipio Aemillianus in the time before Caesar. Such figures are also heroic, in the Homeric sense.

However, after a few of these men had arisen, there was in the West a return to money-based politics and the 'creative minority' who provide the impetus for advance for every civilization became neurotic and guilt-ridden. Instead of Caesar-men, the West produced what Colin Wilson[32] has called Outsiders – creative people whose spirit has suffered a distortion: "Our civilization, says Wilson,[33] "has grown steadily closer, in its everyday life, to the Marxian attitude. That is why we are producing Outsiders."

For a higher civilization, this transition period before the beginning of Imperium is marked, in art, by a short period of natural decline after what Nietzsche called the Dionysian breaks out and overtakes the purity and serenity achieved, by the artists of that civilization, of the Apollonian. For the West, this Apollonian form was achieved in music by J. S. Bach, while in the later Mozart (K385, The Haffner and K551, The Jupiter) the Dionysian passion that marks the music of Beethoven is already evident. After Beethoven, music could never be the same – in his music there is suffering, strife and reconciliation, whereas in Bach there is purity, purpose and an ordered image of the cosmos. It is with Beethoven that the person – his condition and emotions – come to the fore, before the cosmos. Man, after Beethoven, is no longer for music simply an aspect of the gods. He is an individual. With Bruckner there is the natural return to the Apollonian and the concern with timelessness and the cosmic. But this return of Bruckner is a personal return, the aspiration of the individual toward the cosmos through the instrument of music as in Bach. With Wagner, this

personal attempt to reconcile the Dionysian and Apollonian reaches its climax – the attempt to fuse, through the projection of the archetypal images in operatic form (Siegfried as Hero, Hagen as shadow, etc.) the personal and the divine. This attempt does not succeed, despite the sublimity of some of the music and the grandeur of the story of *The Ring*, because Wagner used the form of the Opera. As an art form, opera was already dead by Wagner's time – it no longer spoke, with the fire of passion, to the people – only to a segment of them. This segment (mostly bourgeois) was already living with the trappings of decadence.

Furthermore, Wagner used as the basis of his Music Drama the dead story of the Ring – a myth which no longer spoke to his audience as it spoke to earlier generations. The story of the Ring was grand, but it lacked the numinosity of living myth.

Moreover, Wagner's attempt, through his Music Drama, could not succeed because it was too early. The epic poetry capable of both moving and involving the audience did not exist. Such poetry (and such a union of the divine and man as Wagner wished to achieve through his music) are possible today, at the beginning of Imperium – and are only possible today. This epic poetry involves the struggle to create Imperium – the battles, the aspirations, the victories, and the defeats. Only this struggle possesses, *for the West at this moment of its history*, the power to inspire as Homer's Iliad inspired the Greeks and Virgil's Aeneid the Romans. Because of this, only such epic poetry has any meaning for the West – all other poetry, of whatever style and dealing with any other theme, is worthless.

The fact that no such epics exist is clear evidence of how distorted the art of the West has become. Indeed, not only are there no such epics celebrating those who struggled to uphold the Faustian values and who lived and died upholding the values that

will create Imperium, but there are no attempts to express these values or their spirit in any form of art. There is, in short, nothing that anticipates the Art of Imperium (as it should be anticipated at this time) as Johann Froberger and Frescobaldi anticipated Bach.

There are only the merest intimations of this in some of the music of Ligeti – but nothing that should parallel the beginnings of Imperium, with the possible exception of Orff's Carmina Burana, whose impact is purely Faustian, bursting with joy and full of the energy of the creators of the West. There is, instead, atonality, serialism, the influence of the Negro and the anarchic. These certainly are not expressive of the transition of the art of music from a 'Time of Troubles' to an Imperium – they bear no resemblance at all to the supreme music of Bach, the passion of Beethoven, the numinosity of some of Sibelius, or the traditional music of Vaughn Williams. But above all, the music that today dominates the West – represented on the one hand by the Negro-influenced 'pop' and so- called 'rock' music, and on the other hand the cerebral banality of electronic noise in which Stockhausen – excels - does not reach toward the future with an originality based firmly on tradition and with a new insight that is both numinous and accessible. The new music that heralds Imperium is neither the preserve of a few very clever and self-indulging critics, nor totally at variance with the whole tradition of Western Music, from its beginnings in Gregorian chant to the great symphonic writing of Beethoven. Only, it must be said again, in Ligeti's Requiem, Lux Aeternae and Atmospheres, does the promise of this new music show.

What is significant about this distortion is that the technology of the West, as well as its more material resources, have been harnessed not only to propagate all aspects of the distortion but also to root it so firmly in the soil of the Western psyche that what

is truly Western has very little chance of surviving at all, so chocked would its flower be by these weeds.

These influences which have so profoundly changed the attitude of the West and so drastically changed its art are all decadent. By 'decadent' we mean spirit as a mere tool in the service of others: "…a tool the manipulation of which can be taught and learned. Whether this use of intelligence related to the regulation and domination of material conditions (as in Marxism) or in general to the intelligent ordering and explanation of everything that is present and already posited at any time (as in positivism) … the spirit as intelligence becomes the impotent superstructure of something else" (Heidegger[34]).

What is lacking in intelligence is the numinous – that quality which art at its very best expresses. The process of intelligence dominating spirit in this way – the origin of the decadent in art and philosophy – is usually the fate of an Imperium, not the transition to an Imperium from a Time of Troubles. What moulds the creativity during this transition (and well into the Imperium itself) is the image of the civilization's past. This gives form and authority to the Imperium and its institutions – it is the channeling of the spirit or ethos of the civilization into the forms and images appropriate to Imperium and in art becomes not a constriction but a new challenge. Thus, before the Roman Empire, the vigour and imagination of Ennius (239-169 BC) had given way to the image of the past (The Greek) achieved by Lucretius (98-55 BC) in his *De Rerum Natura*. Finally, there is Virgil (70-19 BC) whose art captures the Destiny of Rome and makes possible the Imperial advance, rooted as it then was in the Greek past.

An expression similar to Virgil's should exist in our time and in those artforms which the West has created. Only such artforms, which express by the very fact of their creation in our civilization,

part of our ethos, possess the ability to inspire on a large scale, the people of the West. Such artforms are film, music of a symphonic kind, and painting. Primary among these is the artform of the film. An expression of the past of the West and a numinous intimation of the future (Imperium) should exist in these artforms – particularly in film.

Film is one artform that could realize Wagner's dream of the Music Drama and Scriabin's 'Mysterium.' Scriabin hoped to create a type of music which, when joined with colour and fragrance, would unite man with the gods. However, in film there is only (and always has been since the very creation of the medium) entertainment, intellectual cleverness, social realism, and obsession with sexuality. There is nothing mystical in the sense of looking back to the achievements of the West or a looking forward to the triumphs of Imperium. There is nothing vital which possesses the nobility and purity we associate with the Greeks – nothing which attempts to *inspire*. No positive, Western ideals. In the whole history of the artform of the film there have only been three attempts – three attempts out of the thousands of films which must have been made.

The history of the film – the most valuable artform the West has created – affords sufficient evidence of both the distortion of the ethos of the West and the way the creations of the West have been used as instruments of the distortion. Indeed, of all the artforms indigenous to the West, the film is the one where those champions of everything material against everything Faustian – the Jews – have the most direct control. Thus even *The Times Literary Supplement*, a much respected journal, could say: "Hollywood was founded by a band of buccaneering Jewish immigrants from Eastern Europe."[35] the film has become, thanks to this control and influence, a medium for those values which the Jews have foisted

upon our civilization – the values represented by Marxism, sociology, positivism, obsession with sex, and the racial inter-mixing that derives from the dogma of social anthropology.

One exception to all this is the very early, silent film of D.W. Griffiths, *Birth of a Nation* (1912). However, no one has even attempted to use the film in the manner Wagner conceived for his Music Drama or Scriabin his Mysterium. Only in Japan have films been made as they should have been made in the West – the films of Kurasawa (Seven Samurai, Kagemusha, etc.) express the ethos of Japan beautifully and are masterpieces of the artform. Nothing comparable to them exists in the West to express the Western ethos.

The distortion of the West we have been discussing was recognized, poetically, by T. S. Eliot. His *The Waste Land* shows the poverty of Western society in Eliot's time. Yet his poetry remains pessimistic, providing neither a solution nor an understanding of the forces which produced that poverty in the first place and as such cannot be Faustian poetry. It lacks the feeling for life – the joy of life – that is Faustian. Further, for all his insight into the spiritual decay of the West, for all his brilliant style, Eliot found comfort (cf. *The Four Quartets*) in Christianity – that contradiction par excellence of the ethos of the West.

CHRISTIANITY AND IMPERIUM

Few would dispute the Jewish origins of Christianity, although there would be many who would dispute the Nietzschean claim that, despite pagan influence, Christianity has remained essentially Jewish in spirit – an expression, like Judaism, of the Magian ethos, just as Marxism is Magian. Thus Rabbi Lionel Blue: "From Judaism have come two religions: Christianity and Islam. It's third and latest child has not been a religion but an ideology: Marxism"[36]

According to Nietzsche,[37] "In Christianity all of Judaism attains its ultimate mastery as the art of lying in a holy manner. The Christian … is the Jew once more." Christianity, as explained earlier, supplanted the Hellenic values and thus distorted the West. According to Nietzsche, "The Jews are the strangest people in world history… out of themselves they created a counter-concept to natural conditions: they turned religion, cult, morality, history, psychology, one after the other, into an incurable contradiction to their natural values… Even today the Christian can feel anti-Jewish without realizing that he himself is the ultimate Jewish consequence."[38]. Marxism, sociology, and all the long etcetera of Jewish grown studies like Freudian psychology, all distort natural values and reduce everything to the most basic and base: "whom among today's rabble do I hate the most? The Socialist rabble, the Chandala apostles who undermine the worker's instinct, his pleasure… who make him envious, who teach him revengefulness. Injustice never lies in unequal rights; it lies in the claim 'equal rights.' What is bad? … everything that proceeds from weakness, from envy, from revengefulness."[39]

For the West to create Imperium it is necessary for it to replace the god-feeling Christianity with one born from the ethos of the West. This feeling would, as outlined above, be essentially pagan and involve a return to the idealism exemplified by heroism. As Lord Kenneth Clarke has said:[40] "I suppose that this quality, which I may call heroic, is not part of most people's ideas of civilization. It involves a contempt for convenience and a sacrifice of all those pleasures that contribute to what we call civilized life. It is the enemy of happiness. And yet we recognize that to despise material obstacles, and even to defy the blind forces of fate, is man's supreme achievement." Such an attitude contradicts the

materialism rampant in the West and is incompatible with Christianity and every other manifestation of the Magian.

The Western reaction which is to come – and which must come if Imperium is to be created – will be unmistakably a reaction against both Christianity and the decadence and materialism of the Magian. This reaction and return to older and truly Western values (rooted as they are in the Hellenic) will be turned into a fruitful resurgence with the coming of the Caesar-figure Vindex, the one who avenges. He, and he alone, will be instrumental in creating Imperium. Vindex is the creative leader whose response to the challenge of Western decline and distortion will inspire and make possible the Imperial advance and the creation of a New Order. The Imperium he founds will, in time, expand far beyond the boundaries of the Earth. With Vindex, the materialism of capital and the materialism of Communism will have ended, and a New Order will arise.

Vindex is the Destiny of the West – and his followers the force that will create Imperium. That this is so is not in doubt, as the model of higher civilization has been the creation of such a figure – the West will be no exception. What will be unique to the West, however, is the manner in which Imperium will, and must be, created because of the distortion the ethos of the West and, consequently, the societies of the West have suffered. Vindex can only create Imperium by the sword, by force of arms.

Vindex, the creator who avenges, must come. He is a natural force, like lightning and sun, and he is awaited not only by those of the West who yearn for the nobility and purity the New Order will create, but also by those, like the representatives of the Magian who, consciously or unconsciously, uphold and propagate ideas and values contradictory to the West. These representatives of the Magian – be they Jews or those upholding Magian values against

Western ones – fear him, for they know that his emergence dooms them and the world they hope to create. Their world would be one where Magian values and ideals – like Communism - ruled, where everyone was leveled down and where those who did not conform, in thought, word or deed, would be broken by the techniques created to pacify. Already this kind of terror exists – for instance, when Vladimir Danchev, a commentator on Radio Moscow, said something in a broadcast which did not meet the approval of his superiors; he was interned in a psychiatric hospital for treatment.[41] Communism destroys individuality.*

However, much Vindex may be the Destiny of the West, Imperium will only be created by those prepared to fight and die for it: the opponents of Imperium and the New Order will use every means at their disposal to maintain the power and influence they have and there will and must be a great deal of suffering and death on both sides. Imperium cannot simply be thought or wished into existence – it has to be fought for, and its creation will demand the type of heroism immortalized by the battle of Thermopylae, where Leonidas and his few hundred Spartans held out until death against the whole army of Xerxes. Such heroism would return that spirit essential to Imperium and enable both a spiritual and an artistic renaissance of a magnitude unsurpassed by any previous civilization.

In contradistinction to the destruction of personality which is the inevitable outcome of all forms of socialism and Marxism, the New Order of Imperium would, because its ethos would be

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* As Solzhenitsyn has said[42]: "Socialism beings by making all men equal in material matters only (this, of course, requires compulsion) …Furthermore, it means that the basic elements of personality – those elements which display too much variety in terms of education, ability, thought and feeling – must themselves be leveled out."

genuinely Western, ensure the greatest possible diversity of personality. Indeed, once travel in space became commonplace (as it would under the New Order, where Western energy and inventiveness are channelled to Western goals), an era of individualism unique in the history of the civilizations would occur. This era, by its nature (colonization of planets and star-systems) would also ensure the survival of Western civilization beyond the normal four-hundred-year span of Imperium. Were the forces of Communism to triumph (as they might, given the slothful character of much of the West and its nearly total absorption of Magian ideas), then the civilization of the West will have failed through its own weakness. The triumph of the Magian and his invention, Communism, would mean the end of civilization, a rapid decline followed by a period of barbarism and terror far greater than any known hitherto. An interregnum of several thousand years would result as a consequence of the costly Communist experiment – a period without any recognizable civilization; no art, little technology, and certainly no science. In short, Communism would have negated with its triumph and the inevitable collapse* over four thousand years of evolution. It would have tried to eradicate the two things on which civilization depends – individuality and challenge.

The choices available to the West vis-à-vis the future are not choices over any parochial form of politics or between contenting states. There is only the choice between Imperium and its New Order and the triumph of the Magian. All other conflicts are meaningless and doomed to vanish. One is either for the

* Communism tried to mould man to its (totally artificial) ideas. Because of this, it can only end disastrously. One can no more make a fir tree grow like an oak than one can make Communism and its consequences workable for man.

Imperium-idea, or against it; there is no longer any possibility of a middle-way.

PART III - THE RESURGENCE

It seems at first singularly unfortunate that an examination such as we have conducted (a rational and non- political examination, it should be noted) between the effects of the Faustian and the Magian souls on the West during its transition toward a Universal State or Imperium, should today be anathema insofar as the majority of the peoples of the West are concerned.

That this is so, however, is natural – given the extent of the distortion that has occurred and which we have, very briefly, uncovered in the last part. Yet there is one aspect of this distortion, above all others combined, which makes this possible. This aspect we would most assuredly seek to avoid were we seeking the approval of those in authority, who have a vested interest in the triumph of the Magian because their positions depend on their acceptance of or acquiescence in the 'Liberal/Socialist' notions prevalent in the West. This aspect has been avoided almost without exception by other writers, like Heidegger, who have understood the drift of the West.

To avoid this aspect, however, is impossible, for on its correct evaluation the Destiny of the West depends, and without an understanding of this aspect it is impossible to visualize, let alone fight for, the Imperium. This aspect is, of course, National Socialist Germany.

National Socialist Germany stands condemned today on three counts: First, that Hitler and the Philosophy of National Socialism were responsible for the extermination of some six-million Jews during the years 1942-1945; second, that Germany was directly

responsible for the Second World War; and third, that National Socialism is simply described as 'evil.'

Before discussing the relation National Socialism bears to the ethos of the West – and in particular the importance Adolf Hitler and his ideas for the Imperium – it is necessary, and indeed vital, for us to concern ourselves with the three objections to National Socialism listed above. We do this to form a clear picture of what National Socialism actually was, as opposed to what we have been led to believe it to be, since it should be fairly obvious that any philosophy which, even forty years after its destruction, can still arouse intense emotion and can still be considered by the establishment, as a threat sufficient to warrant (as in the case of West Germany and many other countries) special legislation making it illegal, must have been subject to a greater or lesser degree to some type of a propaganda campaign in an attempt to discredit it, particularly since the Western 'Democracies' had to justify their total war against this philosophy and its followers.

THE EXTERMINATION OF THE JEWS

It is alleged that this extermination took place during the years 1942-1945.43 After the Second World War it was a commonly held view that the exterminations took place in gas chambers, not only in the Polish camps like Auschwitz, but also in concentration camps situated in Germany itself (Dachau, Bergen-Belsen, for example). Newspapers were full of lurid accounts and photographs of heaps of corpses, and it was claimed at the Nuremberg Trials[44] that exterminations took place at Dachau. This claim was repeated many times in the following years. However, it soon became evident that what had occurred in the German camps like Dachau and Belsen during the last months of the war (and mainly the result of Allied bombings) was typhoid epidemics.

It was these epidemics which were responsible for the chaotic conditions and corpses found by the Allies in the German camps. That this was the case was revealed not only by the International Red Cross[45] but also by the American Association for the Advancement of Science[46] as well as individuals like the American lawyer Stephen Pinter.[47] However, these rebuttals to the extermination legend never received wide-spread publicity – even though a number of Germans had been wrongly convicted of false evidence of 'extermination' at these camps[48] and several of them had been executed. Even today, over thirty years after the denials first appeared, many people in the West still believe that exterminations took place in camps like Belsen and Dachau.

After these denials, attention shifted, both at 'War Crimes' trials and in the controlled public press, to the camps that had existed in Poland, and particularly Auschwitz, which had been captured by the Russians in December of 1944. by the early fifties, the story of the extermination camps in Poland had taken on a specific form and became widely accepted, even though the 1950 edition of The *Encyclopaedia Britannica* made no mention whatsoever of extermination of the Jews, saying merely that many Jews, like other European civilians, had suffered during the war as a result of the conditions of war (such as bombings).

The story which was propagated in the fifties about the exterminations was rarely questioned by historians. People who were interested in the question of the exterminations relied principally on two books: Hilberg's *The Destruction of the European Jews*,[49] and Reitlinger's *The Final Solution*,[50] together with evidence produced at the Nuremberg Military Tribunal of 1946-1949. Later, many more historical works concerning what became known as either 'The Final Solution' or 'The Holocaust' were produced, but they added hardly anything to the evidence produced by

Reitlinger and Hilberg. Alongside of them, many memoirs by survivors of the camps were published, and trials of those alleged to have been responsible for the exterminations continued throughout the fifties, sixties, seventies, the most well-known being the Auschwitz trial of 1963-1965.

According to all these books, memoirs, and trials, the mass exterminations took place in 'gas chambers' which were disguised as shower baths. Once inside these chambers, the victims were put to death by Zyklon-B, that is hydrogen cyanide. The corpses were then removed and cremated, usually in ovens but sometimes (because of the number of bodies) in open pits.

According to Hilberg,[51] "In Auschwitz the Jews were killed with hydrogen cyanide…" According to Reitlinger,[52] "Twenty-five minutes later, the 'exhauster' electric pump removed the gas-laden air, the great metal door slid open, and the men of the Jewish Sonderkommando entered… Then the journey by lift or rail-wagon to the furnaces." Without exception, this version of events is the one presented by other writers subsequent to Reitlinger.

Zyklon-B is hydrogen cyanide absorbed on diatomite – because of this, the gas, when activated, is realized slowly *over a period of many hours*. The gas is highly explosive, adheres to surfaces (including hair), and in concentrations of as little as eighty parts per million can seriously incapacitate.

If the victims had been gassed as Reitlinger and others claim, with sometimes up to two thousand in a chamber, the gas would not only have adhered to surfaces but also would have formed pockets between the bodies and no fan in existence in the 1940's could have dispersed all the gas (where the deadly gas went after it had been removed is never explained). According to Reitlinger and others, the *Sonderkommando* used water hoses not, as might be expected, to remove traces of gas, but to "remove the blood and

defecation."[53] Where this water went is not explained, since the floor "had no drainage tunnels."[54] Furthermore, some of the survivors who wrote memoirs claim that during the removal of the bodies members of the *Sonderkommando* as well as some of the guards smoked cigarettes.[55] Had this actually happened, the residue of the gas would have exploded.

That the Germans used Zyklon-B for fumigating army posts and destroying lice (a common problem in war), is not disputed,[56] and even a cursory examination of the manner in which the Germans used Zyklon-B as a disinfectant shows the stringent precautions used in handling this deadly gas. In using the gas for fumigation – and because its tenacity in adhering to surfaces makes dispersion difficult – the Germans would evacuate the surrounding area and allow up to twenty hours to elapse before the fumigated area was considered safe. This is in stark contrast to the twenty-five minutes Reitlinger and others allege.

What is alleged about the exterminations in respect of the method used (Zyklon-B) is scientifically clearly impossible, and casts doubt on the whole extermination story. However, reliance is often place, in 'proving' the extermination, on the evidence produced at one of the many trials that have taken place during the past forty years – in particular the IMT trial of 1946, the NMT of 1946-1949, and the Auschwitz Trial. It is therefore necessary to examine the nature of the evidence produced at these trials.

At the IMT, the defence, unlike the prosecution, was only given access to evidence if that evidence in some way incriminated the defendants.[57] This was simple since the prosecution (the victorious Allies) possessed all the documents. As the historian Werner Maser says: "Defence council had no opportunity to make their own selection of material… Thousands of documents which seemed

likely to incriminate the Allies and exonerate the defendants suddenly disappeared."[58]

There existed at these trials countless cases of mistreatment and very many cases of outright torture against the defendants. Maser gives a typical example: "Oswald Pohl, who was not imprisoned until May 1946, was tied to a chair during his interrogation by American and British officials, was beaten unconscious, kicked and generally maltreated until he was prepared to incriminate Walter Funk in writing."[59] At the Dachau trial, there were 137 cases where male defendants had their testicles crushed during interrogation;[60] here the torture was carried out by the American War Crimes Branch run by Colonel David Marcus, a Zionist Jew who later left the American Army to fight with the terrorist *Haganab* in Palestine. The torture of German officers and soldiers in the Malmedy case[61] is fairly well known. Many SS officers and men were simply shot without trial as a warning to others of what would happen if the defendants at the trials did not 'cooperate' and 'confess.' One such incident is well documented: on April 29, 1945, the member of the 1st Battalion, 157th Regiment, 45th Division of the US Army machine-gunned more than 100 SS officers and men at Dachau. A photograph of this atrocity, taken by Nerin Gun, a freed inmate of Dachau, survived.

More recently, the mistreatment and torture continued during the trial, in Dusseldorf, of people involved with the Maidanek camp. For example, Hildegard Laechert, who was sentenced to twelve years, appeared in the courtroom on the day of her sentence with massive bruises on both her arms and hands. Her appearance in this condition brought forth no comment from anyone at all.

Many Germans awaiting trial simply died 'from natural causes' although the deaths at one time became so frequent that even a Jewish writer was moved to say:[62] "We hear time and time again of

cases where prisoners accused of war crimes have passed away 'of their own free will.' It is quite obvious that there is something extremely fishy about all of this."

Another recent case of torture concerns Klaus Barbie, extradited to France early in 1983 (his extradition was a violation of both French and Bolivian Law). On his arrival in France, Barbie was examined by several French doctors who pronounced him "in excellent health."[63] However, three weeks later, Barbie was admitted to hospital for an emergency operation[64] on a strangulated hernia, a condition that can be caused by blows to the stomach and lower abdomen.

With regard to the IMT, the NMT, and similar trials held during the immediate post-war period, when direct torture failed to elicit 'confessions,' the interrogators resorted to other methods such as mock trials where 'death sentences' were handed out, and threats made to the defendant's families (these were found to be very effective) and relatives.[65, 66]

At the IMT, the prosecution resorted to many dubious practices, such as the use of affidavits, several thousand of which were produced. These affidavits, contrary to normal law practice, could not be challenged by the defence. In the matter of defence evidence, the prosecution had the right to decide before the evidence was shown in court if it was 'relevant.'[67] if they considered it not to be 'relevant' (that is, it could have helped the defendants), then it was withdrawn. Moreover, the charter of the IMT stated that the court should not be bound by technical rules of evidence. These rules ensure a fair trial under the legal system in operation in all Western countries. Quite often evidence, required by the defence and which might have helped their clients, simply disappeared.[68]

As Charles Wennerstrum, Presiding Judge for the Case VII, in the subsequent trials stated: "Had I known seven months ago what

I know today, I would never have come here… the prosecution has failed to retain its objectivity uninfluenced by a desire for vengeance or personal ambition to obtain verdicts of guilty. The whole atmosphere here is an unhealthy one. Many of the lawyers, secretaries, interrogators, and investigators employed here have only become Americans in recent years. Their personal past is rooted in the hatreds and prejudices of Europe."[69]

These 'recent Americans' included people like Robert Kempner, a Jew born in Germany in 1899 and now again living in Frankfurt, Germany, chief prosecutor in Case 11 of NMT, Frank Steiner and Harry Thon who, together with a Lieutenant Perl (who claimed to have been in a concentration camp in Germany), were among the most brutal interrogators during the Dachau trials, their specialty being crushing testicles.

In such circumstances as these it is hardly surprising that so many guilty verdicts were recorded. Out of the 1,627 tried during the IMT and NMT, 1,416 were found guilty and 420 were executed. Even the manner of the so-called judicial executions was barbaric. Refusing the military personnel their right to death by firing squad, the ten condemned at the IMT (who included Field Marshall Keitel, whose 'crime' was being a good soldier, and Julius Streicher, whose 'crime' was being anti-Jewish), were hanged on the 16th of October 1946. Julius Streicher took fifteen minutes to die, Ribbentrop 10 minutes, and Keitel over 24 minutes. Later executions in Landsberg were even more barbaric and bungled: many of the victims, after being hanged, had to be suffocated to death by stuffing cotton wool into their mouths and noses by American soldiers standing below the gallows.[70]

The treatment given to the defeated National-Socialists who fell into Allied hands was almost as brutal. The treatment give Julius Streicher was typical: According to a manuscript he managed to

smuggle to his defence council at Nuremberg, Hanns Marx, "…In Freising put into a North-facing cell. Window was out so it was even colder… I was naked. Four days! On the fourth day I was so cold my body was numb. I couldn't hear anything. Every 2-4 hours (even in the night) niggers came along under the command of a white man and hammered at me. Cigarette burns on the nipples. Fingers gouged into eye-sockets. Eyebrows and chest hair pulled out. Genitals beaten with an ox-whip…my jaws were pried open with a stick and my mouth spat into. Beaten with the whip – swollen dark-blue welts all over the body. Thrown against a wall. Blows to the head… a heavy chain across the back. When I refused to kiss the nigger's feet, kicks and blows…. When I refused to drink out of the chamber-pot in the latrine, fresh torments."[71]

Another factor to be borne in mind when examining most of the recent trials (from the Auschwitz trial of 1963-1965 to the Maidenek trial of 1975-1981) is the psychological pressure brought to bear on the defendants by not only the length of the trials (*six years* in the case of the Maidenek trial) but also the time spent in custody before trial (several years for those involved in the Auschwitz trial). No one could endure a six-year trial plus time in custody before the trial, for instance, without the resolve of their own innocence being severely tested, and those who were strong-willed enough to endure such a trial and maintain their protestations of innocence in spite of the enormous psychological pressure to 'confess' were the ones who usually died in custody while awaiting trial. People like Richard Baer, former Commandant at Auschwitz, who was looking forward to this trial so he could not only prove his innocence but with his unrivalled knowledge of Auschwitz tell what really happened during the war. Baer died of 'natural causes' while awaiting trial.

Not one piece of real evidence has ever been produced to substantiate the claim that the National-Socialists exterminated some five or six million Jews during the Second World War. What has been produced, in the form of 'confessions' at trials, etc., came as a result of torture, threats, mistreatment, and psychological pressure. The method historians claim to have been used for most of the exterminations, gassing, using Zyklon-B, is scientifically impossible. The documentary evidence produced by the various historians and courts, which is often cited as proof of the extermination, is either completely false (as in the case of the so-called Hoess affidavit and the Gerstein statement[72],[73]) and can easily be proved to be false, or is evidence which is interpreted according to a preconceived belief. For example, the shower baths at Auschwitz are claimed to have been 'gas chambers.' Such claims are supported by either confession from guards (which are false, having been obtained under duress) or by witnesses.

These witnesses usually contradict each other (as happened many times during the IMT, as anyone who reads the transcripts of the trials will discover) or rely on hearsay and conjecture. When such witnesses are specific enough for their statements to be tested, they are usually found to be inaccurate or lying. A typical case involves a survivor called Vrba who claimed to have been at Auschwitz. Vrba testified at many trials after the war, and wrote his memoirs. He claimed to have witnessed an air raid while he was at Auschwitz[74]; according to him, this raid took place on 9 April 1994. however, it is known from the American Air Force's own records[75] that air raids on the Auschwitz area only began *after* August 1944.

The short survey we have undertaken is not intended to be exhaustive, but sufficient has been said to cast doubts on the whole extermination story. When the extermination is examined

critically, it is impossible not to doubt it. Critical and extensive examination of the 'Holocaust' has been carried out by Professor Paul Rassinier,[76, 77] a former inmate of Buchenwald concentration camp, Professor Faurisson,[78] Dr. Butz,[79] and many others,[80, 81, 82] Without exception, these detailed studies prove that the whole 'Holocaust' story is untrue.

No historian has ever produced a work which offers proof of the 'Holocaust.' Those, like Reitlinger and Hilberg, who have written books on the subject rely for their belief in the 'Holocaust' on confessions obtained under duress, statements by witnesses which can easily be disproved, affidavits whose contents (like the Gerstein statement) are absurd,[83] and documentary evidence such as the transcript of a speech Himmler is supposed to have made in Posen in October 1943, which are demonstrable fakes.[84] Further, nothing can change the fact mentioned earlier and propounded among others by Professor Faurrison[85, 86] that the method supposed to have been used to exterminate the majority of Jews is scientifically impossible.

So accepted, among the people of the West, has this lie of extermination become as a result of over forty years of very intense propaganda that few people doubt it, particularly among the historians. These same historians, who so often pronounce on the 'Holocaust' in the various media with astonishing regularity, have seldom, if ever, done any original research into the matter. They rely totally on accepted opinion and on books like those of Hilberg and Reitlinger. The few historians who have done original research either have their work suppressed, like the German historian Hellmut Diwald, or themselves fall victim to terror, like the French historian Francois Duprat who was assassinated in March 1978 by the so-called 'Auschwitz Remembrance Commando' for denying that Jews were deliberately exterminated by the Germans.'[87]

Francesco Mangiameli, Professor of History and Philosophy at Palermo, Italy, suffered a similar fate. In the case of Hellmut Diwald he was forced to rewrite his *Geschichte der Deutschen* (published in 1978) by his publisher (Verlag Ullstein GmbH) because it did not conform to "accepted views in regard to National- Socialism." Even this re-writing, however, was not sufficient to prevent the orchestrated Jewish protests,[88] and his publisher, Axel Springer, gave instructions to publish an "approved and modified version." Springer also apologized for causing an offence by publishing the book in the first place.

Any academic who questions the 'accepted' view of events during 1939-1945, particularly the extermination, is liable to be shot (Duprat, Mangiameli), be suspended from his academic post (Professor Faurisson of the University of Lyon-2), or have his papers confiscated altogether (as happened to the West German judge, Dr. Wilhelm Staeglich[89]) find himself beaten up and his family threatened (many instances), or find himself charged with incitement to murder and/or inciting racial hatred, as happened to Professor Faurisson.[90] These incidents do not exactly make for freedom of thought on the 'Holocaust' question, since it is a fact of University life that most academics would rather have a peaceful, secure existence than challenge the 'status quo', particularly when such a challenge would render them liable to assassination or suspension from University. Few historians possess a burning desire for truth – most wish only to establish themselves as respected academics.

Perhaps nothing shows the power the Magian has achieved over the West than this: In the so-called repositories of learning and freedom, the Universities, one may discuss any subject, may study in minute detail any area of history or thought. But one cannot, and must not, study in any meaningful way this question of the

extermination of the Jews; anyone who questions the accepted version of history, whatever his evidence and whoever he is, is deemed to be either a 'Nazi-apologist' or a 'neo-Nazi.' There is, in the universities of the West, freedom to believe in anything - however degenerate or immoral – except what contradicts the accepted version of history in the years 1933-1945.

That the legend of the extermination of the Jews has been exceedingly advantageous to Zionists through not only the creation and maintenance of the state of Israel (without the legend, Israel would never have come into existence) but also in suppressing criticism of Jews in general should be obvious. It should also be obvious that the legend has discredited, for most people in the West, the philosophy of National-Socialism.

NATIONAL SOCIALIST GERMANY

Since the end of the Second World War, several myths have become established in the West and elsewhere about the conditions that existed in National Socialist Germany and about the tactics used by Hitler to achieve power.

Among the charges made against the National-Socialists are:

1. Hitler used his SA ["*Storm Troopers*"] as weapons in terrorizing and beating up his opponents prior to 1933;
2. The SS ["*Security Guards*"], prior to 1939, was used as an instrument of terror in suppressing criticism of Hitler inside Germany.
3. Hitler established a "Police State" in Germany from 1933 onwards.

These three assumptions about Hitler and National-Socialism have become part of the accepted version of history. Mention Hitler's Germany to most people in the West and they will repeat one or all of these assumptions either on what they have been

taught or on what they have read. Yet each of these assumptions is false – and can be easily proved to be so.

Consider, for example, the belief that the SA were 'thugs' who beat up their opponents. *If one actually studies the original documents of the period* 1919-1933, housed in the Federal Archives in Germany and copies of which exist in the NSDAP Archive in the Institute of Contemporary History, London, then a quite different picture emerges. For instance, secret reports by the German police, preserved in the archives, show that while political meetings of the time often ended in brawls, the violence was always provoked by Hitler's opponents. The following account is typical of the years 1919-1932, as anyone who cares to study the archives for themselves will find.

On 30th September 1929 the NSDAP organized a meeting in Schney, Upper Franconia. The speaker was to be Hans Schemm, the *Gauleiter*. As usual, the NSDAP informed the local police, whose raised no objection to the meeting begin held. At the meeting about 500 people were present. As soon as Schemm arrived, heckling started. He spoke for only about half an hour before an SPD [*Social Democratic Party*] deputy by the name of Klinger demanded he stop speaking. Schemm, quite naturally, refused since it was his meeting, but he did say that Klinger (and anyone else) could speak to the audience after his own speech was ended. After saying this, Schemm was attacked and thrown to the ground. The SA men who were present (who were out-numbered) threw the trouble-makers out of the hall. The report concerning this meeting (Lichtenfels to the State Ministry of the Interior, 1st October 1929[91]) clearly stated that the National- Socialists were not to blame for the disturbance.

It must be repeated that this account is typical of the period. The SA defended themselves against Communist-inspired violence,

such as the murder of SA man Karl Winter in Hollstein, Baden, in February 1923, the murder of Herbert Norkus in Berlin in January 1932, and the massacre of six National-Socialists in Altona and Griefswald on July 17th 1932. the SA were expected to behave impeccably in public, and orders to SA units were full of reminders: "Iron discipline! Exemplary appearance in public! The population of Upper Bavaria and Swabia must see in our SA a model of German breeding and orderliness."[92]

The SA never sought violence.[93] What it did do, and very successfully, was to defend itself against Communist terror – the SA may not have started the fights but they surely finished them. For this it earned the undying hatred of all Communists, Liberals, and Zionists; but above all, the SA is hated (and thus smeared) because it was the one organization that helped Hitler to obtain power.

Another myth is that Hitler established a terror or 'police state.' In fact, Hitler, after 1933, enjoyed the support of at least 80% of the German people; he was far more popular among his people than any leader in the so-called democratic countries has ever been. He was greeted with spontaneous enthusiasm wherever he went.

National-Socialist Germany was not a parliamentary democracy, and it never pretended to be one. It was, however, a free society where the individual was respected. All the National-Socialists asked was that Germans put the interests of their folk and their country first; only if someone acted against the German interest was the force of law invoked. This meant that decadent activities were forbidden; crime was dealt with severely. The National-Socialist state was of the kind that Greeks would have understood and admired, and National-Socialist Germany was, in essence, the re-creation of the type of society found in Athens during the period of Athenian greatness.

Careful research by historians such as Werner Maser and Dietrich Orlow, among others,[94, 95, 96] is gradually changing the accepted picture of National-Socialist Germany and the rise to power of the NSDAP. These researchers bear out all that was said above about the SA and the nature of the National-Socialist state. They also show[96] that National-Socialist Germany had no intention of going to war at all.

On this question of German aggression and the origin of the Second World War, the consensus among historians is gradually changing.[97] Indeed, according to Professor Harry Elmer Barnes,[98] the Allies were more responsible for the war than Germany, and recent evidence,[99] bears this out. Of Hitler, Dr. Norman Stone had said: "…when the 'march to war' started, quite often it was Hitler's opponents, and not Hitler, who began the various crises; Hitler clearly did not want war in September 1939 with the British and the French; and when war began, Germany got on by bluff and improvisation until 1942-1943. Hitler did not even mean to bomb London, and when he did, it was because he wanted to retaliate against the British, who had bombed Berlin first."[100]

The idea of Germany bent on conquering Europe, with Germans part of one vast war machine, is an invention of Allied war propaganda, and no historian today takes it seriously. Hitler simply wanted all Germans to be part of one state; the Versailles Treaty of 1919 cut Germany in two by the creation of the Polish Corridor, and took from Germany land to create a part of a new state called 'Czechoslovakia.' The British government, urged on by world Jewry who had declared war on Germany in 1933,[101] saw a strong Germany as a threat. In order to weaken Germany and to strengthen its own hand in Europe, it formed alliances with Poland and France. It was, in effect, these interfering alliances which brought about the start of the Second World War.

In its relation to what we have called the ethos of the West, National-Socialism, from its very beginnings in Munich in 1919, stands as an embodiment of that ethos. National-Socialism was a resurgence of basically Faustian values over and above the cultural dominance of the Magian, and were it not for the three myths listed above, their impact and consequences, there is no shadow of a doubt that the followers of this particular world-view would today be near the creation of the Western Imperium. Everything about National-Socialism confirms this: its vitality, the Spartan joy of its followers, its attitude to all forms of degeneracy. National-Socialism represented the one serious attempt to come to terms with the process of distortion; it urged a return to Western values, and it is no coincidence that National-Socialist Germany chose as its official sculptor Arno Breker. Breker worked from Nature, and his inspiration was Greek. His 'Dionysos' is perhaps the greatest sculpture since Michelangelo.

Adolf Hitler was, as everyone would agree, a type of Caesar-figure, and his achievement in obtaining power (he was totally unknown as a politician in 1919) through his will-power and charisma is an astonishing achievement, as even his detractors are forced to admit. The modern world has seen nothing like it. Even today, nearly forty years after his death, he continues to exert an enormous attraction. A recent issue of a journal produced by the historian David Irving[102] says a magazine has only to feature a picture of Adolf Hitler on its cover and "the multitudes flock to the kiosks and snap up every copy, whatever the price… because people, with their sound basic ration of common sense, are not satisfied that they have learned all there is to know about him; perhaps they even suspect that the Total Truth has yet to come out. For nigh on forty years the world's writers have been pouring out their amalgam of lies and half truths about the man."

National Socialism, under the numinous leadership of Adolf Hitler, was an attempt to restore within the body of a modern state the values of heroism, individuality[103] and above all the healthy virtues exemplified by the Hellenic civilization. It was the triumph of spirit over intelligence – spirit is expressed by a healthy body and a noble attitude; intelligence resides in clever books and the people who make them their occupation. *This* was why the National Socialists burned undesirable books: they did not need them, just as the Romans before them had no need of the sophistication of Platonic philosophy. The National Socialists enjoyed life, not ideas and books. This whole attitude was foreign to the majority of the peoples of the West, reared as they had been in decadent societies where cleverness was elevated above everything else, where spirit came second to mere intelligence. That this was so was understood by Pauwels and Bergier, two writers and exponents of the Magian: "We find it difficult to admit that National Socialist Germany embodied the concept of a civilization bearing no relationship at all to our own. And yet it was just that, and nothing else, that justified this war, one of the very few known to history in which the cause at stake was really vital. It was essential that one of the two opposing visions of man, Heaven and Earth, the humanist or the magical, should triumph. Coexistence was out of the question, although one can well imagine Marxism and Liberalism coexisting, because they are based on the same kind of ideas, and belong to the same Universe."[104] As it was, the Faustian vision was defeated.

In general, therefore, we may conclude that National Socialism* was an expression of Faustian resurgence and nothing is more indicative of the influence of the Magian ethos, and nothing shows

* What it was, not what propaganda made it appear.

the power of those representatives of this ethos *par excellence*, the Jews, better than the fact that National Socialist Germany perished after only twelve years of existence because of a war that neither Hitler nor the German people wanted. This war resulted in the enslavement of half of Europe to Communism, destroyed the British Empire, and left the world divided between the materialism of America and the materialism of Soviet Russia. 1945 was a turning point for our civilization; the old values which created the West and which inspired the National Socialist movement began to disappear from the hearts and minds of Europeans. Pride of nation and race, respect for tradition and family, the honour paid to craftsmen – all these and many more became lost under the deluge of crass materialism. All Western values were inverted. Women, who had been a figure of chivalrous respect for many centuries, became objects of artificially created sexual desire; mass pornography began to flood the media. The Germany (and the Europe) that had fought to the music of Beethoven and Wagner was replaced by the Germany pollute by Negro 'jazz.' The natural honour of the noble and the strong was replace with the cowardly terror of the bully; the chivalry, which was the ideal of most of the armies of the West for many centuries (and which remained an ideal *only* for the Germans during the last war[105]), was replaced by victimization, torture, and gutless vengeance. Hence the travesty of the Nuremberg Trials with their wanton disregard of all chivalry in defeat, their torture and their macabre executions.

Nothing provides more evidence for the distortion of the ethos of the West than the fact that National Socialism, Adolf Hitler, and Germany, have been subject to a massive propaganda campaign centering around the lie that National Socialist Germany was responsible for the extermination of some six million Jews. The sickness of some of this propaganda is incredible and says more

about those who created it than anything else. This propaganda, some aspects of which we have touched on very briefly, has achieved astounding results, and the sheer fact that it has been believed by the vast majority says something both about the weakness of the West and the power of the propagandists. People have only to think for themselves, or investigate the real facts of history, to see the propaganda for what it is: the brainchild of a minority totally opposed to Faustian values, ideals and goals This propaganda – particularly that relating to the obnoxious myth of the six million – has hypnotized several generations and all but paralyzed their will to resist the inverted values of Marxism and its brotherhood of degeneracy. This propaganda has made everything anti-Western acceptable: Negro Music (with its most odious offshoot, 'rock') is preferred to the Western traditions of folk* and 'classical;' the literature of Dante, Goethe, and the Icelandic *Edda* is replaced by the neuroticism of Kafka and the modern disposable novel whose plot revolves around money and sex and whose characters increasingly resemble either Shakespeare's Shylock or Eliot's Hollow Men.

This propaganda has allowed the West to become dominated by the psychology of the Magian – the psychology of Freud, Fromm, Klineberg, and Maslow. This psychology, with the help of the myth of the six million and other invented horrors, has defined National Socialism and similar expressions of the Faustian ethos, as 'perverted.' People who uphold National Socialist views are, therefore, sick and require 'treatment.'[106]

According to this view, anti-Jewishness, for instance, is "based more largely upon factors in the subject and in his total situation

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* Indeed, even Western folk music has become corrupted. No longer does it preserve folk traditions; instead it is the preserve of a minority dedicated to pacifism, racial degeneracy, and crypto-Marxism.

than upon actual characteristics of the Jew."[107] This inversion is not only clever in Heidegger's sense, it also totally inverts reality: the psychological idea of the causes of anti-Jewishness come before any knowledge of Jewish actions or the facts of history. It cleverly does away with everything that might contradict the theory, and has paved the way for the acceptance, in the West, of the ideas of racial equality. According to this psychology, this present work, and its author, are not concerned with facts: this book is merely the result of the author's psychological aberration; this aberration, according to the same theorists, is the result of some childhood experience… such theories are totally at variance with facts as science understands them: Reality had not been observed via experiment, but has been idealized to accord with some abstract theory.

What could not be achieved through propaganda (for there would always be some who would perceive the truth), could be achieved through terror – by the suppression of National Socialism. Of course, this terror would be in the name of 'humanity' or 'human rights' – these terms would be sufficient to justify anything, as they did during and after the Nuremberg Trials. Many Western states have gone further and made it illegal, a criminal act, to uphold or propagate National Socialist views. The acceptance of the dogma of 'racial equality' (a creation of the Magian doctrines of sociology and social anthropology) has led many states to pass legislation making it illegal to 'incite racial hatred': that is, to criticize the crypto-Marxist policy of racial integration, whose ultimate result can only be the creation of a docile, racially mixed mass who, with their acceptance of all the 'benefits' of racial integration like Negro music and crime, are ready for the totalitarian control of a Communist state.

The West in general has become besotted by the pursuit of material well-being and entertainment and its people so brainwashed by the dogmas of sociology and social anthropology that they, under the guidance of their 'leaders' are allowed to fight for, and in the name of, the decadence of the present and a Magian-induced vision of the future where 'world-order' reigns for the benefit of some abstraction called 'humanity.'

In the name of this vision, and the harmony and peace which allegedly goes with it, most of Europe has surrendered its national sovereignty through the European Economic Community and NATO has accepted the destruction of its people through racial intermixing. National and racial differences are still acceptable – provided they are harmless or contribute somehow to entertainment or that twentieth century disease, 'tourism.'

The people of the West – the descendants of war-loving Vikings, Saxons, Franks, Romans, and Angles – have allowed this to happen. They have allowed National Socialism and similar expression of their own spirit to be denigrated and smeared and made to appear, through propaganda like the six million myth, as 'evil.' They have accepted the liberalism and the socialism which will destroy them and their civilization and they have acquiesced in decadence. They have allowed the Magian ethos to dominate the West and have accepted in place of a vital, noble, healthy, and expanding culture true to its spirit of conquest, the fossils of the past and the degeneracy of the present.*

To pretend that National Socialism or Adolf Hitler is not important for the West is absurd: National Socialism (or perhaps more correctly, Hitlerism) cannot be ignored and any movement,

* Under the present regime of magian ideas, the only alternative to capitalism is socialism and Marxism. Both are decadent according to the ethos of the West.

political or otherwise, which has as its aim the creation of a Faustian Imperium, will never succeed as long as it ignores the importance of this philosophy for the sake of temporary and, finally, illusory gains.

Adolf Hitler is as central to Imperium as Caesar was to the Roman Empire, and while the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. *In this bond lies the key to the creation of Imperium*.

Philosophically, National Socialism represents the revaluation wished for by Nietzsche – a return to Nature (the *physis* of the Greeks) as an unfolding in the sense of the pre-Socratics. Heidegger's philosophy is another expression of this, and it is no coincidence that Heidegger never renounced his National Socialist affiliations, despite the many attempts to coerce him.

Such a returning is a return to the dynamic paganism that pre-dated Christianity (which became, under Christianity, the old Germanic chivalry[108]). But National Socialism is much more than a philosophy, a way of thought: It is a way of life, concerned with practical realities. It recognizes the harmony that exists through a unity of man with nature and which is exemplified in one way with the yeomen or small-holders who earn their living from the land and who are thus attuned to the rhythms of rural life and who are aware of natural change and struggle. National Socialism is founded upon the basic realization that man is part of, and subject to, the laws and processes of nature. He is not above it, although he can, providing he works with these laws, change it to a certain extent. Perhaps the most fundamental example of this, for man, is race: the recognition of not only difference and differing aptitudes

between races* but also of individuals in each race. There is in National Socialism a desire to preserve identity, to foster quality over and above quantity, as well as encourage, through individual responsibility, the diversity which alone ensures cultural creativity and thus civilization.

Through and because of such identity (and the pride which is part of it – a pride which is never 'hate,' as the propaganda of the Marxists and their sociological allies would have us believe) there arises in both society and civilization, a harmony: In music, for instance, as in architecture. There is, in a society founded in these natural values, a beauty of form, but above all a vitality that strives to add to a civilization. Such a society is itself harmonious because it is built upon common identity – that is, race – and common traditions – that is, nation – and not upon a cosmopolitanism which destroys the rootedness in the past so essential for health and vitality and which, through its racial diversity, encourages mediocrity. There exists in such a harmonious society a nobility of life, something impossible in a materialistic society and unrealizable through cosmopolitanism.

Goals are natural goals, not artificial ones created through material desire to sell goods or commodities, as in capitalism, or ones created by an abstract ideology and abstracted social forces, as in Socialism and Communism. The goals of National Socialism are founded on archetypal symbols which have as their origin the aspirations of a race. For the Imperium that is yet to come, the numinous symbol grounded in the aspirations of the West is the conquest of outer space.

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* Science has demonstrated the reality of racial differences[109] particularly with respect to intelligence and the ability to create higher civilizations. The dogmas of Marxism and sociology, insisting as they do on equality of races, stand violently against this most fundamental truth.

If Imperium is to come, then it will come through the use of either military or political force. Imperium has to be created, by struggle, and cannot merely be wished into existence. For Imperium to be created in the West, it will first be necessary to destroy the myths about National Socialism which the propaganda of the Magian had foisted upon us. Until this is done, particularly with respect to the lies of the six million 'exterminated' Jews, Imperium will not be possible.

The first Western state to form a government based on Faustian principles will become the originator of the New Order through the charisma of Vindex. The battle that began in 1933 is not yet over. There cannot be, nor will there be, any compromise between the two forces: The Western, represented most recently by National Socialism, and the Magian, represented by the Jews. There is either Imperium, or the triumph of the Magian soul.

The Destiny of the West allows no middle-way; anyone who does not fight to create the new Order is, by his inaction, and agent for the destruction of the West.

APPENDIX I

The model for a higher civilization (see Appendix II) shows that a Time of Troubles lasts approximately 390 years. Toynbee gives the end of the Indic Time of Troubles as 322 BC (the beginning of the reign of Chandragupta Maurya, King of the Magadha); adding 390 to this date gives 722 BC for the beginning of the Indic Time of Troubles.

The error in this predicted date is approximately 20 years. That is, the actual date, computed from the model, lies between 700 BC and 740 BC. These dates are sufficiently precise for them to be used as a prediction which may be verified.

Verification of the date would serve as a verification of the model itself.

APPENDIX II

A 'higher civilization' has been defined as a civilization, where civilization is defined according to Toynbee's definition, which produces a distinct philosophy, results primarily from a physical challenge, and which possess the identification marks of a distinctive Art.

These higher civilizations undergo the same metamorphosis as all civilizations, that is, a Time of Troubles, a schism in the body-social, and a Universal State. However, it is to be expected that higher civilizations possess unique features by the fact of their being different from other civilizations; these difference, apart from those used to classify them as 'higher,' should be discernible through an analysis of Toynbee's results. Once these differences are found, a definite model for a higher civilization can be constructed. This model can then be used to predict the future of the Western Civilization.

An Analysis for the Length of the Time of Troubles

For the higher civilizations listed in Table II (excluding the Western) shows a variation from 372 years for the Egyptiac to 410 years for the Sinic. This is a remarkable agreement, considering the diverse nature of the civilizations: the length of the Time of Troubles

For all these civilizations differs at most by forty years. However, an analysis of the same figures for other, not higher, civilizations shows the same astounding agreement. For instance, the civilization Toynbee called Hindu had a Time of Troubles from

1175 AD to 1572 AD, a length of 397 years. This shows that *all* civilizations have a Time of Troubles which lasts c. 398 years.

If one considers, however, the duration of the Universal State, a different pattern emerges. For the higher civilizations,* the length varies between 409 years (for the Hellenic) to 348 (for the Japanese), for other civilizations the length varies from 17 years (Western medieval) to 403 (Orthodox Christian), with others at 135 years (Hindu) and 71 years (Far Eastern). Clearly, the only uniformity here is with the higher civilizations – the Universal State lasts approximately 390 years. The only problem lies with the Indic.

According to Toynbee, the Indic Empire lasted from 322 BC to 185 BC, a period of 137 years. This is well outside the average for the other higher civilizations of 390 years. However, a detailed study of the Indic civilization (contained in Vol. II of *The Logic of History*) shows that the real end was in 40 AD when Kadphises I, the founder of the Kushan dynasty, destroyed what remained of the Indus principalities. After the resign of Asoka, the Buddhist king (264-227 BC), Asokan power dwindled and was finally ended when Brihadratha was assassinated by Pushyamitra Sunga in 184 BC. The Sunga dynasty lasted until it was succeeded by the Kanva dynasty which itself lasted until 27 BC. There is thus a link between 322 BC and 40 AD, and for this reason the author takes 40 AD as the end of the Universal State.

Thus we may conclude that, for a higher civilization, the Universal State lasts approximately 390 years. Hence we may conclude that a higher civilization takes about 800 years from its origin† until the start of a Time of Troubles that lasts approximately

* Extracted from a study of the origins given by Toynbee and others.

† Excluding the Indic

398 years until a Universal State is created. This State lasts approximately 390 years, give or take 30 years.

The Time of Troubles itself may be divided into several stages, as Toynbee showed: The Prelude is followed by a General War, a Breathing Space, Supplementary Wars and finally, a General Peace in, for instance, the fourth cycle that is the last cycle of wars that make up a Time of Troubles.

The simple model we have constructed shows that, if the origin of the Western civilization is taken as around 700 AD (really 732 AD – the defeat of the Moors at Poitiers by Charles Martel), then the Time of Troubles should start c. 1530 and last until c. 1930. However, Toynbee gives the actual start of the Western Time of Troubles as 1568 AD. This gives an approximate end at 1966, and if one completes Toynbee's cycles of War during a Time of Troubles, one has, for the West:

1st cycle: 1568-1672
2nd cycle: 1672-1792
3rd cycle: 1792-1914
The 4th cycle runes:
Prelude: 1911-1912
General Wars: 1914-1945
Breathing Space: 1945-1963
Supplementary Wars: 1963-2011

Thus according to this more detailed analysis, the Imperium of the West should begin c. 2011 AD. The upper limit of the date obtained by adding 398 to the beginning of the Time of Troubles is approximately 1990. we may therefore confidently predict that the Imperium of the West will begin between 1990 and 2011.

APPENDIX III

Because of the intensity of post-war propaganda regarding National Socialism, the author considered it wise to include a few more examples of the treatment of the defeated National Socialists after the war, in order not only to show the farce of Allied 'justice' but also the kind of terror that existed in Germany at the time. This terror perhaps more than anything contributed to the many 'confessions' obtained during 'War Crimes Trials.'

Concerning War Crimes Trials, the following example is typical: at the Belsen Trial, one witness was shown a photograph of a man. This witness was prepared to swear under oath that the man in the photograph had been a guard at Belsen who repeatedly beat him. This witness was not, however, put into the witness box because the photograph was of Field-Marshal Montgomery.[110] At the same trial, witnesses were allowed to watch the proceedings from the upper gallery before they gave evidence.[111] This, of course, meant they could easily corroborate what previous witnesses had said.

Translation proved a significant barrier for the defence. Quite often, the translation of evidence and witness statements heard by the defendants and their lawyers did not make sense, as happened many times, for instance during the Belsen Trial. Josef Kramer, the last Commandant at Belsen, was, for example, taken to task by the court for failing to answer the question, "What was the purpose of the concrete tanks?" The translation Kramer was listening to was, "Was der Zweck der konkreten Bassins?", which roughly means 'What was the purpose of the non-abstract pools?' It is hardly surprising he could not reply!

As to treatment received by the captured Germans, the experience of Ernst von Salomon is typical. Von Salomon, it should

be noted, was not even a National Socialist. He was arrested by the American and put into a camp near Natternburg, north of Munich. Each new entrant to the camp was forced to line up against the wire, and one by one they were taken into a room where the military police beat up the men and raped the women while soldiers peered in through windows. The soldiers were laughing, and urging on the others. Von Salomon had his teeth knocked out, and he was covered with blood from the beating. During all this, and American officer sat in the room idly chewing gum.[112]

In the American zone near Marburg, a favourite sport of the soldiers was hooking the ankles of girls with the handle of a cane as they passed by in jeeps. If a man was caught by this method, he was beaten up; women were often raped, and in two instance were permanently blinded. One woman who jumped out of a window to avoid soldiers suffered a broken back.[113]

Perhaps the greatest suffering occurred when eleven million Germans were forcibly expelled from the eastern part of their country. It is estimated that over six million of them died[114] and the atrocities against them were terrible. Those expelled from East Prussia and Upper Silesia were herded into cattle trucks and shunted around for weeks. Trains were repeatedly raided by gangs of armed Poles who stole everything, including the clothes worn by the Germans, raped the women, and beat up and killed anyone they chose. Often, when they could not get into the trucks by orthodox means, they climbed onto the wagons and made holes in the roofs.[115] Hundreds of thousands starved to death. Many of those who reached the Western zones died there: in Berlin, 60,000 died between May and July 1945.

In the Russian zone of occupation, hundreds of thousands of Germans simply vanished, and after October 1946 the Russians conceived of a plan, code-named Operation Ossavakim, to abduct

any Germans they considered necessary. Quite a number of these abductions were from the Western sector of Berlin. Among those abducted in this operation were Professor Wilhelm Zeiss, a rocket expert, and Dr. Sigmund, a radio expert. Estimates put the number of technicians abducted at eight thousand. Most of these were taken to the Soviet Union.[116]

TABLE I

CIVILIZATION	RELATIONS	CHALLENGE	TIME OF TROUBLES	UNIVERSAL STATE
EGYPTIC	UNRELATED	PHYSICAL	2424-2052 BC	2052-1660 BC
SUMERIC	UNRELATED	PHYSICAL	2677-2298 BC	2298-1905 BC
HELLENIC	LOOSELLY AFFILIATED	PHYSICAL	431-31 BC	31 BC-378 AD
INDIC	UNRELATED	PHYSICAL	?-322 BC	322-185 BC
JAPANESE	OFFSHOOT OF FAR EASTERN	PHYSICAL	1185-1597 AD	1597-1945 AD
SINIC	UNRELATED	PHYSICAL	634-221 BC	221 BC-172 AD
WESTERN	AFFILIATED HELLENIC	PHYSICAL	1568-1996 AD*	1996-2390 AD†

* Estimated from model (See Appendix II). The date 1568 AD is given by Toynbee.

† Estimated from model (See Appendix II).

TABLE II

CIVILIZATION	PHILOSOPHY	CHALLENGE
EGYPTIC	ATONISM(IKHNATON)	DESICCATION
SUMERIC	VEDAS*	DESICCATION
HELLENIC	PRE-SOCRATICS; PLATONISM	BARREN LAND, THE SEA
INDIC	MAHAYANA BUDDHISM	TROPICAL FOREST
JAPANESE	ZEN, BUSHIDO	NEW GROUND
SINIC	TAOISM	MARSHES, FLOODS
WESTERN	SCIENCE	NEW GROUND

* Volume I of *The Logic of History* (unpublished) deals in detail with the Sumeric civilization and its relation to the Indic. In it is shown the relation of the Sumerians and their language to the Aryan founders of the Indic civilization. It is hoped that some of the research may be published soon.

AFTERWORD*

It is vital to remember that it is America that has a long and detailed recorded history of brutality and arrogance world-wide, with some 80 incursions into other nations since World War II citing Vietnam, The Gulf War, Iraq, Afghanistan, North Korea, Cuba, Australia, New Zealand, and its most recent, Georgia, to name just a very few; always with the intent to control, intimidate or invert the invaded nation but citing its reasons for invasion as missions of peace. Whereas in reality, and as history soon shows, the invasions stem from a need and greed for precious resources such as Opium in the case of Vietnam, Oil in the case of Iraq, Afghanistan and/or as part of a geographical strategy to bring it closer to its enemies in order to govern them - America is, as the progeny of Puritans, Witch-hunters, and Inquisitors, a nation mad with paranoia.

What is not largely known is that there is an entire underground methodology employed by America to secretly undermine a country in order to set the stage to play the role as its saviour – characteristic of America's Judeo-Christian Ethos. Such methodology usually means a trained individual is inserted into the country to cause a specific act – the act provokes outrage by the populace (fuelled by the media) – the actor is caught and a show trial begun – legislation is passed to prevent the act from re-occurring with special police powers distributed. The actor is released back into the secret service.

America's most insidious tactic lies in its power of propaganda; viz. of sending 'Peace Keepers' into countries on the pretence of

* The Following Comment made by transcribers of "Vindex: The Destiny of the West" is not an original inclusion in this manuscript nor is the author David Myatt

humanitarianism. It is vital to remember that it is America that generates the most media and the most material concerning its righteous intentions as a God-Loving country – yet as an agent par excellence of the Magian, and as historical records show, has always been ready to throw its own to the wolves, treating its populace and other nations populaces with contempt and as expendable. While the most vocal about the Human Rights abuses in other countries, the Superpower hypocritically engenders all of these abuses by selectively ignoring or threatening to 'help' countries with its military presence. In regards to Human Rights Abuses: most recently, David Hicks recently served six years in a detention centre in Guantanamo Bay (which then changed its name to the frightening name: Camp X-Ray) – and was only reluctantly released by the US after their illegal detainment of his person without charge. He was required as a condition of his release to sign an affidavit that he would never speak of his experiences during his illegal internment.

Of the recent conspiracy of paranoia created by the Magian, citing the attacks of 9/11 as a farce generated and inflicted on its own people via its own agency where evidence lies in mentioning that there was no wreckage found of the plane that supposedly smashed into the pentagon; that the plane that crashed into the twin towers was identified by military experts as not being a Boeing or passenger plane; that images of the plane show the plane was clearly carrying an incendiary device underneath its hull whereupon a brilliant flash issued just prior to the plane smashing into the building and detonating said device; that the manner in which the floors collapsed directly down flies in the face of all technical principals according to experts in construction; that Jewish workers were contacted and told not to attend work that day; that Bush knew of the fourth plane before it was publicized;

that no trace of Osama Bin Laden has ever been found; and that America desired an intensified police-state grip over the world due to its failing propaganda of control via its "War on Drugs", a switch to a "War on Terror" was instigated with the result that the global focus of Western humanity has become self-policing, paranoid and dangerously unstable in its rational, logical thinking, due to being paralysed and shocked with fear and terror of terror.)

That faith and trust is given to America's authority over the events of World War II, let alone the 80 other countries into which it has illegally interred itself and its military forces is an indictment of the stupidity and gullibility of the human race and a triumphant tribute to the power of media, propaganda and fear to control a populace and direct its thoughts and interpretations of events by a government. Thus one can understand that the importance given to the loss of emphasis on a rational analysis of observable facts to allow a non- political examination of any emotionally charged event, or more accurately, any event charged with emotion; and the corresponding dilution of Science that has become increasingly theoretical and driven by the directives of the current politic to dictate its findings; as argued by Myatt - impacts considerably when one allows common-sense and detached analysis of the facts to be over-ridden by emotional sensitivity engendered by careful manipulation and control of facts controlling how an event is perceived, not how it was. Or rather, that the detachment necessary to divine truth has become a morally twisted engagement where it is wrong to perceive one's own opinion of the facts as they stand and contradict the authority of the Authority.

This is not to say that Hitler or Hussein were not hard men that caused atrocity – but that America is guiltier party for its dishonesty and deception in its role in these wars and of the charges it has laid against others with its moral tribune of 'War

Crimes' than any of the countries and regimes it has persecuted and bastardized with its Jewry. Moreover that America, despite its trickery to conceal its hideous appetites for death and destruction and be seen as exempt from committing such atrocities as its accuses other of, by its own populace and by the world - is irrevocably guilty of not just one holocaust, but of hundreds and has (and is) continually moving from one campaign of deception to another to hide its atrocities just as it is doing now and will always continue to do until it is destroyed, or destroys everyone and everything.

America is the national equivalent of the personified Psychopath – a psychopath that knows only one thing, its own one-eyed Weltanschauung. America is the spoilt child of the West whose vicious, relentless, remorseless behaviour is like that of the small boy caught with his hand in the jelly bean jar who denies all the evidence of wrong-doing despite the truths evident. viz, an immature, dangerous, and Inquisitorial Empire. Anyone faced with this evidence unable to make a rational deduction without political pressure or sentimental moralism as to the involvement of America in 9/11 and its propagation of the Holocaust Myth, is Magian and Our Enemy.

THE MYTHOS OF VINDEX

INTRODUCTION

Written between 1998 and 1999, with some parts revised by Myatt between 2002 and 2005, it expands upon, refines, and develops the themes he wrote about in his 1984 pamphlet *Vindex: Destiny of The West.*

It is important for the reader to understand not only that his *Vindex:Destiny of The West* provides the necessary context for the mythos he expounds in this work, but also that Myatt, when writing about 'the West', is not writing about the modern West and the life-styles and politics evident in modern nations such as the United States and Britain. Rather, he means the culture and the civilization of the West embodied and manifest as those are, in his view, in the paganism of classical Greece and Rome and North European lands such as Scandinavia; in Greco-Roman art; in classical music; in the allegory of Faust; and in science and technology.

Importantly, and controversially, Myatt - in his *Vindex: Destiny of The West* - understood National Socialism and the Third Reich as a Faustian resurgence against the materialism of the 'Magian ethos' and which ethos he believed had, over many centuries, fundamentally distorted the 'Faustian' ethos and the culture of the West, manifest as that Magian ethos - that distortion - was for example in Christianity (which subverted and ultimately destroyed the imperial ethic of Rome leading to the decline and fall of the Roman Empire), in Marxism and in the implementation of the abstractions of subjects such as sociology in modern Western societies, and which Magian distortion had forestalled the Imperium that Myatt believed was the natural Destiny of the West.

He also stated that National Socialist Germany has been subjected to a massive, unprecedented, propaganda campaign of

lies and disinformation, controversially writing not only that "what could not be achieved through propaganda (for there would always be some who would perceive the truth), could be achieved through terror - by the suppression of NationalSocialism,"

The Mythos of Vindex

It would be a mistake to assume that Myatt's later *Mythos of Vindex* was overtly and propagandistically National Socialist. For in his earlier work regarding Vindex he prefigured his later Mythos:

> "While the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium."

For in that mythos Myatt concentrated not on a new (or upon reviving a Hitlerian) 'national socialism', and thus on National Socialists politically gaining control of some State and on a new revolutionary government - as a prelude to Imperium - but rather on a return to the ancestral tradition of clan and tribe, which clans and tribes may be said to be the essence of his mythos of Vindex, the foundation for the type of new Imperium which he envisages.

Myatt also provides an extensive critique of those peoples of the West who had helped destroy National Socialist Germany and who had allowed, or facilitated, the distortion of the West by supporting Magian abstractions such as the dogma of 'racial equality' and the alleged necessity of multi-racial societies within the lands of the West, based as such societies were on support for the continuing immigration of millions of non-Europeans into the heartlands of the West. In his *Mythos of Vindex* he termed these

people 'the White hordes of Homo Hubris'* who, with their hubris, he described as being "the natural allies and servants of The Magian."

Crucial to his analysis of clan and tribe, and of 'the White hordes of homo hubris', are the concepts of honour and of the numinous:

> "Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos. That is, they were akin to the natural healthy reaction of a human body invaded by some debilitating virus; an instinctive attempt to restore that natural balance which the Magian and their allies had disturbed."

For, in effect, Myatt is writing about the return of the warrior and the clans and tribes who and which can create new types of societies, for he asserts that:

> "we have now arrived at the stage of our human evolution when we cannot only, and for the first time, consciously understand ourselves, but when we can consciously decide how we are to react, and what it is that we should do. That is, we have become much more than thinking animals who possess the

* For the years 1998 to 1999 marked Myatt's transition from a National Socialist to a Muslim, while 2002 to 2005 were dominated by his travels in the Muslim world, his overt support for Osama bin Laden, the Taliban, and Hamas, and of course his strategy to bring National Socialists and radical Muslims together to fight their 'common enemy'. For the tract reads as if it was originally intended for a specific audience – National Socialists and those belonging to Völkisch groups – but with Myatt trying to offer something for his Muslim readers; hence perhaps the passages about the colonialism of the 'White hordes' (which are basically polemics directed at those foreign devils), his mention of the treatment of Muslims by those foreign devils, and his praise of the Mujahideen and of Mullah Omar.

faculty of speech, for we possess the ability to conscious change, and to consciously control, and evolve, ourselves. Or, expressed, another way, we now know how to – and have the opportunity to – access and to presence, the numinous itself; to access and to presence that which refines, dignifies, and evolves us; that which makes us human, which can enable us to live numinous lives, and to fulfil the potential latent within us and so take us out to live among the star-systems of our Galaxy and of other Galaxies."

Hence why he states that:

"Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

The Way of Clan and Tribe

Myatt describes the genesis of new clans and tribes - the essence of his mythos of Vindex - in a simple way:

> "A clan begins with, derives from, an extended family, and which family is - or rather consciously can be, via the ethic of honour, an awareness of the numinous and an understanding of Nature - bound by ties of kinship and loyalty and a shared culture or ethos. A clan is formed when such an extended family, so bound, naturally and locally expands through marriage and mutually beneficial alliances with other families. Further expansion - often through the practical necessity of cooperating with nearby clans, for whatever reason, such as mutual defence, sharing of resources and of labour - develops such an informal alliance into a tribe, harrowed as such a tribe often is over several generations through shared experiences and difficulties overcome and through marriage.
>
> This natural development historically occurred, for example, in the Shires of England where generational farms were often home to an extended family, with hamlets and then, later, villages - a form of tribe made up of various families - developing to aid the diverse specialisms that such farming communities came to require. For instance, a place (a shop) for the sale of produce and goods, the services of a blacksmith, a communal place (such as an Inn) to provide refreshment and relaxation after one's daily toil.
>
> There can thus develop a sense of belonging to a specific local area, often aided by the shared nature of such rural living and work; a sense of rural and hamlet and village belonging so wonderfully captured by Flora Thompson in her semi-autobiographical trilogy of novels *Lark Rise to Candleford*.

There is therefore no mystery regarding how new clans and tribes can be brought-into-being. Nothing political or even overtly revolutionary about them. For they begin by some individuals, who share a common ethos, and/or a common folkish heritage, consciously deciding to live and work together in an area or locality they feel, or discover, an affinity for. Over many generations, such new clans and tribes may quite naturally develop into a new folk community with their own traditions, often derived from their ancestors."

What Myatt hopes is that his *Mythos of Vindex* will be not only be the inspiration for the founding of such new clans, but also the raison d'etre for various such clans and tribes to cooperate in pursuit of his vision of creating new societies, a new breed of warriors, a new folk, and thence - perhaps over centuries - a new Imperium imbued with the ethos of the West.

Folk, Tribe, And Race

In an appendix titled The Irrelevancy of Nation and Ethnicity in the Mythos of Vindex Myatt attempts to make a distinction between a folk arguing that:

"a folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures.This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their 'folk' music) [...]

A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a

unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous [...]

A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

He also states that the modern concept of a nation - a nation-State, ruled by a government, whether elected or otherwise - is an un-numinous abstraction and should be replaced by local folk communities who co-operate together:

"Modern nations, and modern political States are large, lifeless, abstract, constructs which deny the right of personal

honour and which undermine those ties of kinship and loyalty - and that numinous dwelling - which exist when a folk live in a particular area.

What is a folkish clan? It is a group of individuals, of the same folk, the same culture, who band together - on the basis of honour and loyalty - under the leadership, the guidance, of a chieftain, a leader, whom they all respect, and to whom they give a personal oath of loyalty. The basis of a clan is kindred and loyalty - you are related to, and/or personally know, the members of your clan, just as your first loyalty, your first duty, is to your clan. The very origin of the word clan shows it is part of our folkish heritage - it passed into common usage in Middle English, being from Scottish Gaelic clann, meaning family, from the Old Irish cland, meaning offspring."

Such distinctions make Myatt's mythos quite different from almost all contemporary NS revivals.

The New Imperium

Myatt also envisages a new type of Imperium, or Empire, based on the concept of personal honour and new warrior clans, noting that:

"We have now reached the next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - which is to create a new type of Empire [...]

[The] old imperial process is incredibly wasteful, and stupid, because the positive, evolutionary, civilized, changes which Empires sometimes bring can be achieved in not only less wasteful ways but also in ways which can ensure much greater, and longer lasting, evolutionary and cultural change.

In brief, imperial conquest and colonialism are short-term solutions: in Aeonic terms - in the timescale of civilizations and Aeons - they are failures, detrimental to the long-term evolution that is required.

In terms of acquiring new living-space - often used as an argument in favour of Empires and conquest and colonialism - the honourable, futuristic solution is of course the colonization of Outer Space."

In addition, he does not speculate on how his Imperium could beachieved:

"As to the practical details of how Vindex and his/her tribes and clans - having defeated the forces of the Old Order - can establish the foundations for a new Imperium and proceed to establish a Cosmic Reich, and when it might be established, it is futile to speculate given the numerous variables involved. But Vindex - by force of personality, by his/her charisma and abilities - would find a way just as Adolf Hitler in the space of less than fifteen years rose from humble beginnings to become the popular leader of a new Reich."

Which brings us to an interesting, futuristic, aspect of Myatt's mythos: his assertion that Vindex could be a man or a woman and that female warriors will be part of the new clans he envisages.

Reichsfolk

It should be clear to the reader of *The Mythos of Vindex* that one reasonthat Myatt, in the 1990s, formed his Reichsfolk group was to propagate that mythos and to keep alive the connection between it and National Socialist Germany. For his 'ethical National Socialism' - his non-racist evolution of Hitler's National Socialism which forms the basis for Reichsfolk - provides some of the philosophical

foundations for his somewhat esoteric and futuristic Vindex mythos. Indeed, parts of his *Mythos of Vindex* were incorporated - sometimes slightly rewritten - in some of the texts which are included in the compilation *Ethical National-Socialism: A Collection of Essays* published by Reichsfolk in 2009

Conclusion

Myatt is open and honest about what kind of work his The *Mythos of Vindex* is. It certainly is quite different in style and content from his earlier *Vindex: Destiny of The West*. At the very beginning of *Mythos* he writes:

> "Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presenced as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events.
>
> Vindex is the name of one such numinous prophecy of the near future: an archetypal figure who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonor and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call the West."

In effect it is a prediction, an intuition, in the sense of expounding and providing a new interpretation both of what the essence of the National Socialism of Adolf Hitler and of our Western culture was, and of what that essence could imply for our future if sufficient people were inspired by it and by the archetype of Vindex; an archetype that Myatt has assiduously strove to being-into-being - or rather to presence - over a period of some twenty and more years. An archetype foreshadowed by Savitri Devi in her book The Lightning and The Sun:

> "The last Incarnation of Him-Who-comes-back, the last Man against Time, has many names. Every great faith, every great culture, nay, every true (living or obsolete) form or a Tradition as old as the fall of man (and as the subsequent yearning for the lost earthly Paradise) has given Him one…"

She named that archetype Kalki; Myatt named that archetype Vindex and through both his *Vindex: Destiny of The West* and his *Mythos of Vindex* has sought to bring it to life.

PART I - VINDEX AND THE DEFEAT OF THE MAGIAN

Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presenced as this is in words which relate an archetypal legend or an archetypal premonition/ prophecy of some future events.

Vindex is the name of one such numinous prophecy of the near future: an archetypal figure who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

Vindex thus represents, *par excellence*, what is numinous, and restores the balance that has been lost; lost because of the imposition of un-numinous, impersonal, and tyrannical, abstractions. According to my understanding, personal honour is one primary manifestation of the numinous, and it is personal honour that the abstract impersonal laws of all large modern "nation-States" take away, reducing the individual, as such States do, to a mere characterless often debt-ridden lackey or drone who is expected to toil to pay the taxes that the State imposes, which

taxes are nothing more than a government run protection-racket, and which taxes keep the whole rotten, corrupt System of corrupt dishonourable politicians, and their flunkeys, going.

Personal honour is the way of the noble warrior – the way of the characterful men and women who have learnt from practical experience, who rely on themselves to solve their own problems and disputes, and for whom personal honour is the only law of true justice. The abstract law of the modern States is the way made for the supine masses who are made to rely on "the State" to solve their problems and their disputes, and who are for the most part manipulated and moulded by a powerful, arrogant, and often wealthy and privileged (not to say innately cowardly and dishonourable), self-appointed elite, which elite – through their use and control of, or influence over, such things as the Media, the entertainment industry, advertising, business, banking, and politicians and political parties – have manufactured the soul-less mostly urban societies of the modern industrialized so-called "democratic" world where some abstract "progress" has become a god to be worshipped and obeyed, where the mumbo-jumbo of usurious banking has hypnotized generation after generation, and where the impersonal manufactured law of mostly corrupt and dishonourable and self-serving politicians is stupidly regarded as representing "justice".

In brief, Vindex restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom. For it is this natural, and human, justice, which the modern State has usurped, making the individual powerless before "the might of the State", for there are no so-called "individual rights" which the mighty State cannot take away or suspend or ignore or legislate away, and no area where the State

cannot interfere or impose its will, as is so evident by the ever-increasing power and authority given by the State to its minions, such as the Police force and the Security services, which Police force and which Security personnel, can arrest, detain, forcibly restrain, and imprison – that is, take away the dignity and personal honour – of any individual provided some other minion of the State believes or assumes there is some "just cause", according to the impersonal laws of the State itself, which laws the State continues to manufacture, tyrannical year after tyrannical year.*

THE TYRANNY OF THE MAGIAN

The abject dishonourable tyranny of the modern industrialized world – of the modern West – has been manufactured by the Magian, and by the Magian ethos.

The Magian ethos is represented in the victory of consumerism over genuine, numinous, culture. It is represented in the triumph of abstract "cleverness" – particularly abstract "law" – over the noble instincts of the man, or woman, of honour. It is represented in the triumph of vulgar mass entertainment over spontaneous family and small community events. It is manifest by the triumph

* Just consider, for example, how, in a modern Western State such as Britain, the Police have been given the "authority" to smash their way into the private home of an individual, at any time of the day or night; and have the State-given "authority" to use whatever force – and however many Police officers – they deem necessary to subdue and restrain (and thus humiliate) an individual; and contrast that with the respect for the individual still somewhat evident in a non-Western nation such as modern Thailand, where the Police cannot enter the private home of an individual, unless invited to do so, although – of course – it will probably not be long before the people of Thailand, desirous of imitating the West still further, have a government that will manufacture and enable such laws as give their State and their Police the tyrannical powers of modern Western nations.

of urban haste and impoliteness over the possession of rural manners. It is manifest in the triumph of loans and usurious debt over thrift. It is represented in the triumph of indecency and profanity over modesty. But, perhaps most of all, it is represented in the destruction of the slow, rural, way of life – work involving manual labour and/or the labour of animals – and its replacement by the industry and machines of Homo Hubris, made possible by a rampant capitalism and the abject and large-scale exploitation of people and natural resources by modern States and their privileged oligarchies.*

For the industrialized nations of the West are the original abode of Homo Hubris: that new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious denizen – this creation of the modern West† –

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* An excellent depiction of this now lost pre-Homo Hubris way of life, in the West, is given in *Lark Rise to Candleford* by Flora Thompson.

† To be precise, and somewhat pedantic, the genesis of Homo Hubris, and thus of the modern West, lies in the rise of the abstract concept of national- identity, over and above regional differences and identity, which began to emerge in Europe, and especially in Britain, sometime earlier. Refer, for example, to the speech by Queen Elizabeth the First of England, given at Tilbury, in 1588 CE, and to the dramatised speech, on St. Crispin's Day, given by Shakespeare to King Henry V in the play (c. 1599 CE) of the same name, where the "nation" of England is eulogized. A more obvious example is the *Commonwealth of England*, established by Oliver Cromwell in 1653 CE, and which in many ways was the forerunner of the modern nation and State theorized by people such as Hegel and Fichte and brought into being after the French Revolution.
It was, however, what has been termed "the Industrial Revolution" – which began in the early to middle 1700's (CE) – which led to the rapid growth and spread of this new mostly urban-dwelling sub-species, Homo Hubris, in thrall to, and manipulated by others with, such abstract notions as "the nation"and "the State". One particular feature of the life of Homo Hubris is their

is distinguished by their profane "lack of numinous balance", by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes manufactured the vacuous, profane, vulgar mass entertainment industry – and mass "culture" – of the modern West, just as it is the Magian-controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of the sordid dishonourable deeds of the multitude of Magian minions.

The average Homo Hubris is obsessed with "power and speed" and with gratifying themselves: thus do they love their hubrismobiles; and thus do they love to indulge themselves with "Khamr" – with that which, with anything, which can intoxicate them and which may or which can free them from either the dull routine of their working, tax-paying, menial, wage-slave, debt-ridden, lives, or from their seemingly pointless life living "on welfare" or on State-benefits.

Little notion – or none – does the average Homo Hubris have of the slower, natural, rhythm, of Nature; little, or no, awareness of their connexion to Nature, to other life, to the Cosmos itself. No numinous respect. Instead, Nature is for them, at best, a playground, or some kind of tourist attraction, to be gawped at: momentarily, at least, while their interest, or their holiday, lasts. At

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dependence upon, and their need and often love for, machines and technology, which machines and which technology have at best disrupted our balance with the Numinous, and, at worst, have severed our connexion to the Numinous and thus to Nature.

worst, Nature is just a resource, to be used, mastered; or interfered with or controlled, mostly – of course – by or through some abstract idea, or based on someone's clever manufactured "theory". Nowhere the awareness of, or feeling for, *wu-wei*.

The average Homo Hubris has no numinous culture of their own, for they have not grown from a living community with an ancestral and treasured and respected heritage. Instead, they have been given or assigned, some abstract manufactured "culture" (which more often than not glorifies the "nation", or region, of their birth: to the "glory of the State"), or they have accepted one offered to them by the savants and servants of the Magian, for there are indeed a plenitude of such modern, meaningless because un-numinous, manufactured "cultures" to choose from.

The truth is that Homo Hubris has been, for over a century, and still is, the foot-soldier of the Magian: going to fight this war, then that. Dying for this modern cause, then that one. Spurred on by the rhetoric of some politician, or some demagogue, to invade and occupy this land, then that one. Mesmerized by and following one abstract crusade after another; mesmerized by one Magian lie after another. And all the while, the Magian and their savants and chosen acolytes stay safe, and grow and prosper.

In addition – and until quite recently – Homo Hubris has been almost exclusively of Caucasian ethnicity. For is the White hordes of Homo Hubris who have toiled, struggled, and who have fought, to manufacture, sustain, and to keep safe, the world we have today: the world of large industrialized nation-States; the world of large, impersonal, obedient, armed forces whose technological weapons have made war a very dishonourable, unwarrior-like, undertaking; the world of large rapacious trans-national corporations and international capitalist firms based on the principles of greed, exploitation, and the vulgar barbarism of the

"survival of the fittest". And it was the White hordes of Homo Hubris who – under the spell of the Magian – brutally, cunningly, and efficiently, defeated the one resurgence of the numinous, in the West, and the one resurgence of the numinous in the Far East, which resurgence in many ways (but not all) prefigured, and were intimations of, the warrior way of Vindex: the one and only attempt, in the West, to counter and replace the ethos of the Magian with the numinous way of the warrior, and the one and only practical resurgence, elsewhere in the world, to halt the spread of the dishonourable vulgar "culture" of Western Homo Hubris, and to return to a numinous, ancestral, culture and way of life.

It is the still mostly White hordes of Homo Hubris who – under the spell of the Magian and as adherents to the new Magian religion of Shoah – have created the new Empire of the Magian, manifest as this Empire now is in Amerika and its allies and collaborators. It is the still mostly White hordes of Homo Hubris who are toiling to extend the *dictat* of this new Empire to the whole world, if necessary by force of arms. And it is the still mostly White hordes of Homo Hubris who are striving to propagate the Magian ethos – and the Magian religion of Shoah – to the rest of the peoples of the world, to thus ensure the world-wide hegemony of the new Amerikan Empire by manufacturing new, non-Caucasian, hordes of Homo Hubris, in thrall to the un-numinous, the decadent, the dysfunctional, ways of the modern West.

It is Vindex, and the new clans of Vindex, who is and who are the only obstacles remaining in the way of the Magian – and their savants and servants – creating an abject world-wide tyranny which will reduce the majority of peoples to the status of slaves, although, of course, the majority of the new hordes of Homo Hubris might not be aware of their true status, since they may well – as the White hordes of Homo Hubris have so amply

demonstrated – be reasonably happy with their lot, being kept reasonably well-fed, well-entertained, and believing as they do the myths and lies and propaganda of the Magian, as well as having new religions, such as "democracy" and Shoah, to adhere to and believe in.

THE GENESIS OF VINDEX

Vindex is the generic name for that revolutionary noble warrior who leads the practical fight against the Magian and their allies, manifest as the Magian are now in the so-called miss-named New World Order whose twin centers of power (both ideological and practical) are in Amerika and the Zionist entity that occupies Palestine. Vindex thus prepares the way for the Galactic Imperium, whose practical beginnings lie in the establishment of new communities, based around new clans (or tribes) whose only law is that of Personal Honour. Vindex (who may be male or female) is the embodiment of The Law of the New Aeon of the Imperium, which is personal honour, and who, with his or her victorious warriors, establishes an entirely new type of culture, and an entirely new way of life.

Used as the name of an individual, Vindex means "The Avenger", and while it is traditionally (and semantically) regarded as a male name, with the Anglicized feminine form being *Vengerisse*, Vindex is now often used to refer to either the man or the woman who is or who becomes this revolutionary warrior leader.

While it is possible that, as I myself once wrote, Vindex will arise from one of the nations of the West (which includes Russia, the United States and the lands formerly referred to as Eastern Europe) – and be of Caucasian (European) ethnicity – it is also possible that he or she could arise elsewhere in the world. For what

is fundamental to Vindex is that he or she is a charismatic and revolutionary leader who inspires absolute loyalty; that he or she fights, in a practical way through force of arms, the forces of the Old Order, manifest in the power of the Magian; and that he or she triumphs in the final battle, enabling the establishment of new communities free from the now broken and discarded and tyrannical Magian ethos.

Perhaps there is still time for the needed number of people within some land or lands of the modern West to arise, reclaim their ancestral warrior heritage and culture, and take up arms against the Magian, the Amerikan Empire and the vassals and lackeys of that Empire. But, perhaps not, for we have waited for well over a half century for this to occur. Indeed, given the almost total subservience of the majority of the peoples of the modern West to the ethos, myths, and new religions of the Magian, it does seem increasingly likely that Vindex will arise, and first engage the forces of the Magian, in non-Western lands, and thus be of non-European ethnic descent, especially since even those, among the peoples of the West, who know and who understand the power and influence of the Magian, and who refuse to accept the new religion of Shoah (which new religion has aided the mental conditioning of Homo Hubris), are doing nothing practical and have done nothing practical, for decades, to directly engage the Magian and the allies and servants. For it is as if these Westerners lack that inner vitality, that instinctive feeling for honour, which was so manifest in many of their ancestors and in their former warrior cultures, and which so briefly flourished again in one Western land less than one hundred years ago before being defeated by the White hordes of Homo Hubris.

True, there have been a few individuals, in the West, who over the past fifty years have directly and heroically engaged the forces

of the Magian. But a few individuals do not make a real, genuine, sustainable and continuing fighting, warrior clan or clans. It is as if the very knowing of and feeling for the numinous – the true way of the warrior – is no longer within most of those Western "people who know", so that their words are only words, and their knowledge and understanding is the empty knowledge and the feeble understanding of those too world-weary to care, anymore; as if they are the last dying remnants of a once heroic, but now broken, people.

For what distinguishes Vindex and the new warrior clans of Vindex is their vigorous, and living, warrior belief that honour is more important, more valuable, than their own lives, so that they are ready, eager and indeed more than willing to fight and if necessary die in pursuit of an honourable duty they have sworn to do. Thus, in these clans, the culture of honour lives and thrives; the culture of honour, loyalty and of duty. The numinous culture where life is lived according to an unchanging Code of Honour, and where loyalty to a person, once given, is given unto death. This is the culture of the honourable individual, who refuses to bow down to any external abstract "governmental" authority, and who has an instinctive and natural love for the true freedom that personal honour brings. The warrior culture whose fundamental principle is that every individual has a right and a duty to bear and carry weapons, with each warrior individual prepared to use such weapons in defence of their own honour and in defence of the honour of those whom they champion or to whom they have given a personal pledge of loyalty. The culture of the clan, and of the tribe; of personal knowledge of friends and foes, where combat among warriors is regarded as honourable, and where the impersonal war of modern armies is regarded as dishonourable and cowardly. Indeed, this is the culture of those new outlaws on

whose heads the governments of the Magian – the governments of the new Amerikan Empire – have placed bounties, and who, in their typical dishonourable way, want them "dead or alive" for the so-called "crime" of defying the un-numinous and tyrannical laws and ethos of modern, Magian-led, nation-States.

PART II - THE ETHOS OF VINDEX IN HISTORICAL CONTEXT

INTRODUCTION: THE WHITE HORDES OF HOMO HUBRIS

If we consider the actions of what we have called, in Part One, *The White Hordes of Homo Hubris*, over the last three hundred or so years, it is quite obvious that they possess and have possessed a certain character, or nature, distinguished as this particular personal character is by a surfeit of arrogance, pride, destructiveness, and greed.

In addition, The White Hordes of Homo Hubris seem to be somewhat addicted to three things:

1) to what we may call the *way of competition:* to the somewhat primitive belief that ruthless competition, between individuals, and abstract constructs such as nations, organizations, corporations and businesses, is not only essential to "society" but also the correct way to produce the type of individual deemed desirable. Indeed, this ruthless way of competition may be said to be not only one of the foundations of capitalism itself, but also to express the very war-like, barbaric, nature of the individuals who, collectively, form The White Hordes of Homo Hubris;

2) to the idea, the myth, the un-numinous abstraction, of "progress"; in pursuit of which myth they have destroyed not only their own ancestral cultures, but nearly all other ancestral cultures in the world;
3) to manufacturing machines, the use of which gives *The White Hordes of Homo Hubris* a feeling of power and superiority, and which use has destroyed their connexion – both personal and communal – to The Numinous.

For hundreds of years The White Hordes of Homo Hubris have ravaged the world; invading lands, occupying them, installing puppet-regimes, and claiming for themselves the wealth and resources of those lands, all the while regarding themselves, and their "European" or "Western" culture, as superior, and all the while demanding that "the natives" adopt the ways of The White Horde.

In the course of these colonial conquests and rampages, The White Hordes of Homo Hubris have slaughtered millions upon millions of people and, in addition – in their own territories such as Europe, or in their new annexed colonies such as America – they have fought wars among themselves during which at least a hundred million people have been killed. In fact, the slaughter which The White Hordes have brought to the world is unparalleled in human history – from the ravages of Alexander the Greek, to the Empire of Rome, to the wars of Napoleon, to the genocide of the native Americans, to the so-called First and Second World Wars, to the hundreds of colonial wars in Africa, Asia and elsewhere, on to the more recent wars in Afghanistan and Iraq. This slaughter includes some of the most barbaric killings in history – such as the slaughter, in two days, of over 200,000 people in Japan by the dropping of atomic bombs, and the fire-storm in Dresden, in 1945

CE – created by bombs dropped from aircraft – which killed at least 30,000 people in one night.

During all these conflicts – during all this slaughter – the "European" or the "White man", has sought to change the way of life of the peoples of the world, believing, in their arrogance, that the ways of the "white man", that the culture of "Europe", that Western values, were and are superior to each and every other way of life, and these White Hordes have used every means at their disposal – from war, invasion, occupation, economic blackmail, propaganda, lies, deceit, flattery, and bribery to torture and imprisonment – to get their own way.

No wonder, then, that the peoples of other cultures often considered White people from the West to be "foreign devils" who could not be trusted: people who, like devils, were clever, cunning, unprincipled, manipulative and ruthless.

In addition, these "foreign devils" ruthlessly destroyed the mostly tribal way of living, and the tribal culture, which existed in most non-European lands, replacing this tribal way of life with their own manufactured abstraction of "the nation-State" which nation-State has to have, allegedly, what these "foreign devils" called "democracy". Thus have the interfering, arrogant, prideful, cunning war-like White Hordes of Homo Hubris replaced what naturally grew and evolved in its own natural, local, and numinous way – a tribal way of life and a tribal culture – with soul-less, un-numinous, abstractions which have brought disruption, chaos, corruption, immense suffering, exploitation, inhuman conflict and death, to the world. One has only to consider, for instance, how the White colonists – the foreign devils of Britain and Europe – descended upon and plundered and exploited and changed Africa, to see one legacy of The White Hordes of Homo Hubris. For they replaced fairly stable and diverse African tribal

cultures – with their own sense of identity and their limited, local, sparse tribal conflicts – with mostly corrupt "modern nations" composed of peoples of various tribes, which modern "industrialised" nations now pursue agendas and policies made for them by their former colonial "masters" or by impersonal international corporations and the ethos of capitalism. From being self-supporting agrarian communities they have become impoverished, conflict-ridden, "nations" which often depend on the so-called "generosity" of the foreign devils of the modern West, who still covertly and often overtly control them and who still set, by their Whitey abstractions, their aims, and who still, now mostly covertly, plunder the resources of the world for their own benefit.

What this amounts to, in summary, is that The White Hordes of Homo Hubris have committed and are still committing the error of hubris: of insolence; for they have consistently and for many centuries been the destroyers, *par excellence*, of The Numinous, and have, due to their character and nature, brought chaos, suffering, death and destruction to the world on a scale hitherto unknown, replacing as they have the mythos of the numinous with the mythos of materialism: the mythos of pleasure, greed, dishonour, indulgence, luxury, and ruthless competition. It is no wonder, then, that The White Hordes of Homo Hubris are, and always been, the natural allies and servants of The Magian.

To understand the perfidy of the Magian, and their allies, one only has to understand how the peoples of the West – and now, the world – have been shamelessly manipulated by the Shoah myth, and how this myth, has now become a sacred dogma the questioning of which is punishable by imprisonment. To know, to feel, the dishonour of the Magian, and their allies, one only has to consider how the governments of the West shamelessly invented lies – such as Iraq possessing weapons of mass destruction – in

order to further their expansionist agenda; and how the foot-soldiers of this ignoble alliance treated and treat Muslim prisoners in places like Abu Ghraib, Bagram and Guantanamo Bay.

Indeed, the treatment of captured Muslims uncannily reflects the treatment, the torture, meted out by the Western allies to many, many, captured German National-Socialists – particularly members of the Waffen-SS – at the end of the First Zionist War (1939-1945 CE). Then, there were the show trials at Nuremberg and elsewhere; now, there are the show trials of Muslims in Amerika, and others lands; show trials of those who have dared to defy the pro-Magian *status quo* and who have taken up arms against this ignoble tyrannical *status quo*. The same dishonourable ethos is behind this; and the same methods, the same type of propaganda, have been used. Consider how the peoples of the West were deluged with anti-Taliban propaganda before the Western invasion of Afghanistan, and how the same type of propaganda was used against Saddam Hussein before the invasion of Iraq. There are striking parallels with the propaganda used against Adolf Hitler and NS Germany before the First Zionist War.

Consider how the Magian and the Amerikans and their allies can slaughter, by bullets, bombs and missiles, tens upon tens of thousands of Muslims – women and children included – in places such as Filistine, Iraq, and Afghanistan, and then brazenly lie or make excuses for these murders, for which killings no one is held accountable and for which murders hardly anyone is ever tried in a Court of Law; and then consider how the Zionists and the Amerikans behave when a few Jews, or some other people, are killed by Muslims in revenge for this continuing slaughter and the continuing occupation of Muslim land. The Zionists and the Amerikans and their allies demand 'justice' and vow the "hunt the

terrorists" down, and generally behave like the zealous utter barbaric hypocrites they are.

The simple reality is that the Magian and their allies are lying, deceitful, hypocritical, dishonourable bullies, while the majority of Islamic fighters, the Mujahideen – as were the vast majority of the soldiers of the Third Reich – are honourable warriors fighting for a just, and numinous, cause. Contrast, for instance, the dignity and honour of Mullah Umar – or Major General Otto Ernst Remer and SS General Leon Degrelle – with the posturing and the lies of a Bush, or with the smirking of a lying Blair and a clownish Gordon Brown –and it is quite easy to see the difference in personal character. Mullah Umar, for instance, fought, lived, on the battlefield, with few possessions and was a true man of honour, while the likes of Bush, Blair, and Brown send other people off to fight their wars, hide behind bodyguards and a massive security apparatus, and enjoy and indulge themselves with all the pleasures and luxuries of Western capitalism. In the same way, both Otto Ernst Remer and Leon Degrelle – both warriors who fought on battlefields – remained honourably loyal to the man to whom they had sworn an oath, on their honour, and both, through their actions both during and particularly after The First Zionist War, were exemplary examples of honourable men, men of natural dignity and of manners, in complete contrast to the uncouth, profane, barbarians of the White Hordes of Homo Hubris.

NS GERMANY AND THE BUSHIDO OF JAPAN

As mentioned in Part One:

> " It was the White hordes of Homo Hubris who – under the spell of the Magian – brutally, cunningly, and efficiently, defeated the one resurgence of the numinous, in the West, and

the one resurgence of the numinous in the Far East, which resurgence in many ways (but not all) prefigured, and were intimations of, the warrior way of Vindex: the one and only attempt, in the West, to counter and replace the ethos of the Magian with the numinous way of the warrior, and the one and only practical resurgence, elsewhere in the world, to halt the spread of the dishonourable vulgar "culture" of Western Homo Hubris, and to return to a numinous, ancestral, culture and way of life. "

The currently unpopular and often censored truth of our times is that National-Socialist Germany – what it had evolved to be by the beginning of The First Zionist War – was a modern mostly unconscious expression of the numinous, honourable, warrior ethos, and stood in complete and stark contrast to the materialism, the hubris, of the Magian and their allies and servants in the West, represented by the arrogant, profane, White Hordes of Homo Hubris. Furthermore, had NS Germany not been defeated by The White Hordes of Homo Hubris and by the machinations of the Magian, there is almost no doubt that it would have evolved further to become the genesis of a new numinous resurgence, and restored to the West, and other lands, that connexion to the numinous which centuries of plunder, exploitation, greed, abstractions, and dishonourable war had severed.

Similarly, that natural ally of NS Germany – Imperial Japan, with its underlying Bushido ethos – was also a modern mostly unconscious expression of the numinous, honourable, warrior ethos, and would also have evolved further to become the genesis of a new numinous resurgence in the Far East, and elsewhere.

For what distinguished both NS Germany and Imperial Japan was a return to the Code of the Warrior – to that numinous Way of Life where personal honour is considered more important than the

life of the individual, and where culture is not a personal indulgence but rather a profound extension of the attitude to living which a true instinctive warrior embodies: the culture of Haiku, of Geisha, of the Samurai sword; the culture of *Blut und Boden*, of the SS ethos… This type of *dignified* culture is entirely alien and even abhorrent to the Magian and their allies, such as the uncultured barbarian White Hordes of Homo Hubris, for whom "culture" means indulging themselves and being profanely entertained by some vapid effusion of the modern Magian "entertainment industry".

A NEW AND NUMINOUS ETHOS: BEYOND THE TYRANNY OF THE STATE AND THE ABSTRACTIONS OF POLITICS

Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos. That is, they were akin to the natural healthy reaction of a human body invaded by some debilitating virus; an instinctive attempt to restore that natural balance which the Magian and their allies had disturbed.

But, as I have stated several times in various writings, we have now arrived at the stage of our human evolution when we cannot only, and for the first time, consciously understand ourselves, but when we can consciously decide how we are to react, and what it is that we should do. That is, we have become much more than thinking animals who possess the faculty of speech, for we possess the ability to conscious change, and to consciously control, and evolve, ourselves. Or, expressed, another way, we now know how to – and have the opportunity to – access and to presence, the numinous itself; to access and to presence that which refines,

dignifies, and evolves us; that which makes us human, which can enable us to live numinous lives, and to fulfil the potential latent within us and so take us out to live among the star-systems of our Galaxy and of other Galaxies.

Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader.

PART III - THE CLANS OF VINDEX - THE NUMINOUS WARRIOR WAY OF LIFE

There are traditions – some would say legends – regarding those who return, time and time again, when the need for them arises. The legend of King Arthur is one. The legend of Barbarossa is another, as is the legend of Kalki, a legend prefigured in quite ancient times:

"When justice is trampled down; when dishonour is triumphant, then I return. For, in defence of what is honourable, for the destruction of the unjust and ignoble, for the sake of re-establishing justice and honour, I am reborn from Aeon to Aeon…" [Bhagavad-Gita, 4.7-8]

Such are those individual warriors who live and who are prepared die by a personal Code of Honour, their natural enemies all dishonourable ones and all those who adhere to the tyranny of impersonal abstractions because such abstractions intentionally or otherwise circumvent such personal honour leading to those individuals doing dishonourable deeds.

THE MEANING OF HONOUR

Honour is manifest in a specific code of personal behaviour and conduct, and is the practical means whereby individuals can live in a noble way, consistent with the understanding or the feeling that noble individuals possess regarding the numinous; which is an awareness of hubris, of the natural - the human - balance that hubris upsets. An awareness, for instance, expressed by Aeschylus in the Oresteia and by Sophocles in Oedipus Tyrannus and in Antigone.

Understood in such classical, Western, and therefore pagan terms, there is thus in the noble a usually intuitive understanding of their mortal limitations and of the need to respect the numinous and thus the divine, manifest as they understood the divine to be in the gods. Which is why Sophocles has the noble Antigone say, in response to Creon's "You dared to violate those laws?",

It was not Zeus who proclaimed them to me,
Nor did she who dwells with the gods below - the goddess,
Judgement –

Lay down for us mortals such laws as those.
Neither did I suppose that your edicts
Had so much strength that you, who die,
Could out-run the unwritten and unchanging
Customs of the gods: for the life of these things
Is not only of yesterday or today, but eternal,
No one remembering their birth.

I did not seek - because I feared any man's pride –
To be punished by the gods for breaking their laws:
For I clearly saw I would die even before your proclamation.
That my death is now sooner, I say is a gain
Since how can he who lives among so many cowards as I
Not find a gain in dying?
There is thus for me no sorrow in this
My destined fate.

She thus expresses the awareness of the noble regarding what they understand is their honourable duty and why doing that duty is more important than their own happiness, their own life. Which understanding is that of the warrior, an understanding which forms and has formed the basis for the ethos of the West, and which is and will be the raison d'etre of Vindex and of those new clans and tribes which can once again presence that ethos, an ethos replaced in the West over the past hundred or so years by the abstractions and the ethos of the Magian.

WAY OF THE WARRIOR

Honour is the basis of that reasonable, fair and human way which is the genesis of human culture, and of all human communities in which such culture arises depend upon those who are noble by nature protecting such communities. That is, they depend upon

those who have the instincts of the noble and which instincts include fairness and what the Greeks - and Romans such as Cicero - understood by εὐταξία (self-restraint) and manifest as εὐταξία is, in the modern world, in personal manners. Hence those modern representatives of such honour: the archetypal English gentleman and the archetypal German (Prussian) officer, and it is no coincidence that the personal behaviour and attitudes of such positive Western archetypes have been much maligned - and made fun of - over the past hundred years by the Magian and by the likes of Homo Hubris. Hence also why the Waffen-SS, which sought to and which did embody the Western archetype of the noble warrior, became and still is hated by the Magian and their savants and why it has become the most maligned organization in human history.

As for those new clans and tribes which can presence the warrior ethos of the West, their genesis is simply those individuals who uphold a Western code of honour:

The word of a man or woman of honour is their bond – for when a man or woman of honour gives their word ("On my word of honour…") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall…") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for

whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied – for the person so accused – if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die – if necessary by their own hand – rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are – that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour.

A man or woman of honour treats others courteously, regardless of their culture, religion, status, gender and ethnicity, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with

disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth…") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man or woman of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

PART IV - THE LAW OF PERSONAL HONOUR

The law of personal honour, as manifest in a written or aural code of honour such as the one detailed in Part Three, applies equally without fear or favour to men and women alike. Furthermore, it embodies a human - not an abstract - ideal, and refers to, it archetypally embodies, those individuals, ancestral or otherwise, whose nobility, whose honour, was proved, revealed, by their deeds.

THE GENESIS OF HONOUR

For millennia, human life on this planet, Earth, involved some humans being driven by some instinct or by some lust or by some feeling that they could not control, and it seems probable that the development of folk communities and thus of human culture was part of the process that brought – or tried to bring - some regulation, a natural balance, to the disruption that such driven, uncontrolled, individuals inevitably wrought.

This process arose because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture as developed there arose a certain feeling, in some humans, for natural justice – or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community had found over generations to be detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some – not all – humans. This feeling, this attitude, this instinct, this natural justice, was that some things – some types of behaviour and some particular deeds by humans – were distasteful: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that such behaviour or such deeds was rotten, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided.

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms

of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities – with their personal qualities admired and respected. They, for example, were the ones people felt they could trust – ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

For millennia, there thus was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by noble individuals, who often squabbled or fought with neighbouring or more distant communities, and which leaders were quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while – or was continued for a while by their descendants – until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? Probably for two simple reasons: (1) because noble leaders (those of proven noble deeds) favoured – were beneficial to – the community, especially over extended periods of causal Time, while the less noble, the more ruthless, the selfish, and brutal leaders were not; and (2) selfish, brutal, leaders almost always went too far, offending or harming or killing or

tyrannizing until someone or some many "had had enough" and fought back. That is, such bad leaders had a tendency to provoke a certain nobility within some humans – to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories.

Given this pattern of slow evolution toward more nobility – and of a return to a natural balance which is inherent in this evolution – a certain wisdom was revealed, a certain knowledge gained. A revealing – a knowledge, about our own human nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the pathei-mathos of one's ancestors.

This wisdom concerned our human nature, and the need for nobility of personal character. This received wisdom was: (1) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in individuals; (2) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (3) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependent upon – individuals of noble instincts, of proven noble character, and thence to dealing with, and if necessary removing from the community, individuals of rotten character.

What a code of honour thus does is enshrine a means whereby a community can evolve, can develop its culture, can maintain its freedom, through individuals striving to uphold that code; that is,

through such a community producing - aiding the development of - more and more noble individuals, for it is adherence to such a code which can produce nobility of character.

THE EQUALITY OF HONOUR

One neglected aspect of personal honour, at least in the milieu of modern politics, is that a person of honour has no bias regarding gender with there being an implicit understanding of equality between men and women, for what matters for a person of honour is a personal knowing of individuals and whether or not an individual acts or has acted in an honourable way.

Honour thus obviates the patriarchal, Magian, bias - the assumptions about women and their role and their capabilities - manifest for thousands of years in the religions of Judaism, Christianity and Islam, and in the attitudes and institutions of those countries (including many in the West) which for centuries failed to apply the ethic of honour but instead relied upon and manifested manufactured abstractions.

In practical terms honour means an acceptance of the necessity of female warriors and of women assuming through merit the position of chief of a clan or tribe, as Boudica once did in the Isles of Britain. It also means that Vindex might well be a woman.

PART V - TOWARD THE GALACTIC IMPERIUM

The truth about what Adolf Hitler saught to achieve - a truth he revealed personally to individuals such as Leon Degrelle, Rudolf Hess, Otto Ernst Remer, Hans-Ulrich Rudel, and a truth which individuals such as Savitri Devi, Miguel Serrano, and Colin Jordan intuitively understood - was that he first saught a new Germany

and then a new Europe both based upon the noble ideals and warrior ethos of National-Socialism, an ethos particularly evident in the pan-European Waffen-SS, in the recruitment of Muslim SS troops, and in training members of Subhas Chandra Bose's Indische Freiwilligen Legion der Waffen-SS.

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example

of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. [A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire.] By the time of the Boer War, British Foreign Policy had became purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people.

This was particularly evident in, for example, Iran, where until just after the Second World War the British Government supported a despotic, unpopular and repressive ruling minority, while

capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

With the collapse of the original British Empire, the defeat of National- Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism and consumerism, which really are just different aspects of the same uncivilized way of life.

We have now reached the next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - which is to create a new type of Empire. For the honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature,

civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

As I mentioned elsewhere:

> One past error was in adhering to and striving to apply the un-ethical, and un-numinous, principle of eternal struggle, or what is now commonly, vulgarly, and rather incorrectly called *the survival of the fittest*. This was an error because we have now reached the stage of not only being able to consciously, rationally, understand the processes of change and evolution as they apply to us, as human beings, but also of using our understanding and our abilities of will and empathy to change ourselves for the better in an ethical way. That is, we have passed a threshold in our human evolution, and so can make conscious, informed and ethical choices - for we are not just thinking, talking, animals in thrall to our emotions, desires, and external forces, but moral beings possessed of the ability to consciously evolve ourselves by striving to adhere to certain ethical guidelines. Or, expressed in a simplistic and clichéd way, we can and indeed should learn from our own history and from our mistakes.
>
> In practical terms, this error led to the invasion and occupation of other lands, as it led to the desire to seek new territories for settlement in lands already inhabited and settled by others.

However, the Imperium which Vindex will create will be quite different from previous Empires because it will be a conscious

creation: the result of a reasoned, honourable, civilized, approach; based upon honour, and the result of the conscious understanding we have achieved over hundreds, indeed thousands, of years.

This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.

The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people. Furthermore, the old type of Empire is founded upon a basic error, which is to believe that war can finally solve problems or be of long-term benefit. To have war, now in our current stage of development, as a political or military policy is stupid, and to still believe that it is or can be of benefit is an error based on two things: (1) a lack of perspective, and thus a viewing of events in current rather than historical, aeonic, cosmic, terms; (2) failing to act in accord with the ethics of honour.

Every old type of Empire has a time of glory; as it has to maintain and expand itself by occupation, war, and repression. Every such Empire declines, and is then destroyed. Sometimes an Empire may last a few decades; sometimes a century or more. Rarely, a few centuries. After the destruction of the Empire, there follows a period of chaos, of barbarism, of regression, with only a few positive attributes of the Empire remaining: some stories of glory, perhaps; or some literature; some monuments, or some technological or scientific achievement. But a great deal is lost.

What applies to an Empire applies to the results of terrestrial wars - such as the occupation of a foreign country after victory in a war or after an invasion. Such occupation may well last for a

while: a few years; a decade; several decades. But it will inevitably end, through either a successful uprising (often after several failed attempts) or through the withdrawal of the occupiers, for military, economic, or political reasons, and while some elements of the occupying forces may remain (in terms of their culture, ideas, and so on), a great deal is lost. In the meantime, thousands upon thousands of people have been injured, killed, repressed or dishonourably confined in prisons. Furthermore, it is the honourable right and duty of those under occupation to resist, using lethal force - and to try and take away this right and duty, by making it "illegal", as all occupying forces do, is dishonourable in itself, the act of the bully, the tyrant. It is also the right of individuals to possess weapons, and one of the many dishonourable things an army of occupation does is make possession of weapons illegal.

This old imperial process is incredibly wasteful, and stupid, because the positive, evolutionary, civilized, changes which Empires sometimes bring can be achieved in not only less wasteful ways but also in ways which can ensure much greater, and longer lasting, evolutionary and cultural change.

In brief, imperial conquest and colonialism are short-term solutions: in Aeonic terms - in the timescale of civilizations and Aeons - they are failures, detrimental to the long-term evolution that is required.

In terms of acquiring new living-space - often used as an argument in favour of Empires and conquest and colonialism - the honourable, futuristic solution is of course the colonization of Outer Space.

In terms of war, the new Imperium - or Stellar Federation or Cosmic Federation or Cosmic Reich or whatever name receives favour - would, based as it is on honour, use force only as a last

means of self-defence of its own territory or homeland or colonies, or when there needs to be an honourable combat between it and its enemies.

In addition, it needs to be understood that modern warfare is for the most part dishonourable, employing as it does cowardly methods - such as aerial bombing - which an honourable warrior would refuse to use, condone, or accept. The warriors of the new Imperium, the troops of Vindex, will seek honourable combat, a fair fight, rather than impersonal war. Honourable combat means personal fighting between groups of warriors, or armies. It means an end to the dishonour which has blighted armies for hundreds of years. It means a return to civilized treatment of captured or surrendering soldiers - allowing them to retain their honour, and go free. It means a conscious decision - based upon honour - to do only that which is honourable, and which befits an honourable warrior.

As to the practical details of how Vindex and his/her tribes and clans* - having defeated the forces of the Old Order - can establish the foundations for a new Imperium and proceed to establish a Cosmic Reich, and when it might be established, it is futile to speculate given the numerous variables involved. But Vindex - by force of personality, by his/her charisma and abilities - would find a way just as Adolf Hitler in the space of less than fifteen years rose

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* As noted in *Vindex and The Defeat of the Magian* and elsewhere in this work, while Vindex is generally considered to be a male name, Vindex can be either a male or a female warrior. In addition, there will be both male and female warriors fighting for Imperium and forming the warrior cadres and the space-faring pioneers which and who will establish the Cosmic Reich. For the law of honour applies equally to men and women, and allows for no distinction of assumed abilities or assumption of differing capabilities between men and women.

from humble beginnings to become the popular leader of a new Reich.

APPENDIX I - THE IRRELEVANCY OF NATION AND ETHNICITY IN THE MYTHOS OF VINDEX

For thousands of years our folk - the foundation of our Western culture and civilization - lived in communities based upon clans and created a way of living which instinctively manifested our numinous ethos. Now - with our ethos consciously understood - we can create new communities, new homelands, new folkish clans, which will enable us to live with honour, with loyalty, with dignity, and do our duty to the living-beings of our folk, the living being that is Nature, and the living being which is the Cosmos of which Nature is a part in our particular star system in our particular galaxy.

Furthermore, this return to the clan is not some return to an idealized past - rather, it is an evolutionary step; a move forward, toward a new, and numinous future. That is, to advocate a return to the clan - to communities based upon the clan; to a new homelands based upon such a community - is the honourable, the civilized, the evolutionary, the numinous, thing to do.

For we need to appreciate the truth that modern nations, and modern political States are large, lifeless, abstract, constructs which deny the right of personal honour and which undermine those ties of kinship and loyalty - and that numinous dwelling and that shared ancestral culture - which exist when a folk live in a particular area.

What is a folkish clan? It is a group of individuals, of the same folk, the same culture, who band together - on the basis of honour

and loyalty - under the leadership, the guidance, of a chieftain, a leader, whom they all respect, and to whom they give a personal oath of loyalty. The basis of a clan is kindred and loyalty - you are related to, and/or personally know, the members of your clan, just as your first loyalty, your first duty, is to your clan. The very origin of the word clan shows it is part of our folkish heritage - it passed into common usage in Middle English, being from Scottish Gaelic clann, meaning family, from the Old Irish cland, meaning offspring.

Essentially, a folk is not the same as a race. A folk - and folk communities - arise over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their 'folk' music).

Consider two examples - the English, and the Germans. Racially, the two peoples are very similar. But they belong to different folks - that is, their character, their culture, is different. Generally, the people of a particular folk community share a common racial ancestry but the living being which is and becomes their folk - their folk culture, their homeland - evolves, changes, and brings into being a new type of life which is different from the life of the other communities who initially may have shared the same racial heritage.

For a folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set

of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.

Thus, a folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk.

This new folk can be brought into being by sufficient individuals being inspired by a vision, an ideal, that expresses in a numinous way what it is that makes them who and what they are and which captures the essence of their ancestral, folk, traditions: that which led to the foundation, the development, of the greatest civilization ever known, the civilization of the West.

This vision, those ancestral folk traditions and culture, are manifest in Vindex and in the warrior clans of Vindex who are, by nature and way of life, practical warriors of a particular ethos. This means that they not only have a specific and warrior code of

personal behaviour, but also that they have a shared culture, shared aims, shared values, and that their culture is something new, progressive, evolutionary, and not based on some Old Aeon abstraction.

This new, and numinous, culture is the way of the clan in contrast to the Old Aeon way of the nation-State; it is the way of individual excellence, where excellence of individual, personal, character is celebrated and rewarded, in contrast to the Old Aeon way of so-called democracy and the celebration of the mundane, the plebeian. It is, basically, the new culture of a new warrior aristocracy where the values of the warrior reign and are prized and where individual character is measured and judged according to these warrior values.

Thus, Old Aeon abstractions such as ethnicity are fundamentally irrelevant as criteria – for what matters is individual character, individual élan, proved and shown by practical deeds, especially of a warrior nature. For the new warriors of the clans of Vindex, the worth of an individual depends on their personal character, on their proven deeds, and is not based on some prejudice or on prejudging someone according to their assumed or claimed ethnic type.

Furthermore, there is also an acceptance of and a celebration of the feminine, or more particularly, of the female warrior, with it being regarded as natural and healthy for women to train for combat and to fight – and to have the heart and soul of a warrior, with the heroic female warrior being seen as a figure to be admired and emulated.

Hence, Vindex is not bound by Old Aeon abstractions, and may thus be a male, or a female, warrior, and may be of any Western ethnicity and may be born (or may already have been born) in any old-style country on any continent on Earth. Vindex is simply the

individual, who by their skill, their personal character, their cunning, their intelligence, their warrior prowess, their charisma, assumes the leadership of a warrior clan, or who establishes such a clan; who leads that clan into successful combat after successful combat with the forces of the Old Aeon; and who eventually establishes, and becomes the chief of, an alliance, or bund, or federation, of like-minded warrior clans all of whom draw their inspiration from the culture, the ethos, the civilization, of the West.

It is quite possible and indeed more than likely, that Vindex will initially become an heroic figure as a result of being branded an outlaw by one or more of the old nation-States; a modern and successful guerilla leader who devises new strategies and new tactics to defeat the armed forces of the Old Order, and which new strategies and new tactics nullify or greatly help to nullify the superior fire-power, the superior technology, the superior resources, that the armed forces of the Old Order possess.

It is also possible, and indeed seems increasingly likely, that the first battles in the coming war against the forces of the Old Order will be urban ones, and develop as a natural consequence of some urban gang gaining practical control of certain urban areas such that they become the effective and the visible "forces of law and order" in those areas.

Furthermore, in its beginnings this urban combat, this war, against the forces of the Old Aeon may well have an ethnic (a racial) basis – that is, the new urban tribes which fight for territory in a practical way against the Old Aeon forces of "law and order" may well be bonded together by a shared ethnicity (or even by an assumption of shared ethnicity), which bonding will give them several practical advantages.

However, as the war escalates and expands – as it must – and as Vindex emerges, this ethnic (this race) factor will recede, for it is

Vindex who will and who can, by force of personality and by deeds done, meld together and inspire diverse groups into an effective fighting force, and it is with Vindex, and because of the expanding conflict, that ethnicity will cease to be a factor, being replaced, instead, by a new warrior ethos and a new warrior way of tribal living based on a shared and importantly a new folkish identity forged by such deeds as mark and have marked such conflict, just as the identity of the ancient Greeks - their ethos - was forged by warrior deeds remembered by Homer and stories told by the likes of Aeschylus.

APPENDIX II - THE MEANING OF THE TERM MAGIAN

My usage of the term Magian was inspired by but is distinct from its use by Oswald Spengler who in defining the Magian, seems to have - as I noted in *Vindex: Destiny of the West* - confused two civilizations, the Syriac and the Islamic, for he gives the Magian Imperium as the Arab Caliphate, 640-969 CE.

As I wrote in *Vindex: Destiny of the West*,

> "[the] Magian way of thinking is best exemplified by the precepts contained in the Babylonian Talmud - for the origins of the Magian ethos lies in the Babylonic civilization. The most important religion of that civilization, as Toynbee showed, was Judaism [...]
>
> The ethos of the West has been changed over a period of some one hundred and fifty years from a dynamic Faustian assertiveness to a neurotic guilt and an obsession with sexuality, materialism, and change. That this change has occurred is no coincidence. What all these [anti-Western] movements and theories have in common, apart from the fact that they all,

directly or indirectly, contradict the ethos of the West, is their common origin. They are all the creations of Jews - the last representatives of the decayed Magian soul [...]

Christianity has remained essentially Jewish in spirit - an expression, like Judaism, of the Magian ethos, just as Marxism is Magian [...]

[The heroic warrior] attitude contradicts the materialism rampant in the West and is incompatible with Christianity and every other manifestation of the Magian. The Western reaction which is to come - and which must come if Imperium is to be created - will be unmistakably a reaction against both Christianity and the decadence and materialism of the Magian [...]

Perhaps nothing shows the power the Magian has achieved over the West than this: In the so-called repositories of learning and freedom, the Universities, one may discuss any subject, may study in minute detail any area of history or thought. But one cannot, and must not, study in any meaningful way this question of the extermination of the Jews; anyone who questions the accepted version of history, whatever his evidence and whoever he is, is deemed to be either a 'Nazi-apologist' or a 'neo-Nazi.' There is, in the universities of the West, freedom to believe in anything - however degenerate or immoral - except what contradicts the accepted version of history in the years 1933-1945."

Thus I use the term Magian to refer to not only the hybrid ethos of Yahoud and of Western hubriati, but also to refer to those individuals who are Magian by either breeding or by nature, with the essence of the Magian ethos being inherent in Judaism, in Nasrany (Christianity), in Islam, and in the relatively recent causal (social, political, intellectual) abstractions - such as Marxism and

Freudian psychology - which have been developed by Magians and by their savants, the hubriati of the West.

The term Magian is used, in preference to the more common term Semitic, to describe the ethos underlying these three major, and conventional, religions, since the term Semitic is not strictly philologically correct to describe either such religions or the relatively modern abstractions derived from or expressive of the Magian ethos.

APPENDIX III - A BRIEF GLOSSARY

Abstraction

An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed. Abstractions can be of some-thing past, in the present, or described as a goal or an idea which it is assumed could be attained or achieved in the future.

The distinguishing feature of abstractions is that they are not based on a human ideal, that is on what an individual or individuals or types of individuals have or have not done or achieved, but rather on some manufactured abstract idea.

Archetype

An archetype expresses an ideal, or is a representation of what is ideal. As such, an archetype represents what is beautiful and harmonious - a striving for excellence - and is possessed of numinosity. What is archetypal is what is most representative of,

or most excellent about, a particular thing or (more usually) about human beings or types of human beings in general. As such archetypes manifest something (usually in a wordless way) of or about our human nature.

Ethos

Ethos is the characteristic nature, or spirit/soul, of a particular civilization, folk, or culture. The things which normally embody the ethos of a people are art, literature, achievements, music, customs and a particular religious attitude or religion.

The Western ethos - that which marks the West and which expresses the true nature of the peoples of the West - is expressed in Honour, Curiosity, and Exploration.

The Arts of Civilization

These are Arts, or skills, the acquisition of which makes an individual civilized. The Arts are: The Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of one's ancestors.

Civilization

Civilization is an ordered way of living - superior to primitive, selfish, barbarism - created by inventive warrior tribes who uphold the noble personal values of honour, loyalty and duty. It arises primarily from co-operation: from individuals being willing to place the welfare, security and future of their folk before their own self-interest.

Fundamentally, civilization depends for its creation and its maintenance on inventive, heroic, honourable individuals. Civilization is the pursuit of, or struggle for, excellence by a heroic,

noble and inventive folk or community who uphold honour and who thus create a society where freedom is the norm.

Culture

Culture is the term used to describe those things which can aid an individual to improve or advance themselves, and thus fulfil the potential for change latent within them. Each folk produces its own unique culture, and the distinctive culture of a particular folk embodies or manifests the unique ethos, or soul/spirit, of that folk.

Decadence

Decadence is a decline in or loss of excellence. Decadence undermines and destroys individual vitality and health, and is basically a placing of self-interest, and self-indulgence, before personal honour and before the duty an individual has - as a thinking, civilized, being - toward striving to continue evolution by pursuing noble ideals.

Decadence, on the individual level, is a lack of character - a lack of will. On the artistic level, decadence is a lack of self-control, a pandering to weakness, a removal of high standards, and it is the philosophy, and the aesthetics, of the pretentious, the weak and the cowardly.

Democracy

Real or genuine democracy (folk democracy) means individual honour and freedom; it is an expression of the desire or will of a living, or organic, a folk, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma.

Contrary to a popular misconception, the Greek word 'demos' does not simply mean 'people' in general. Rather, it originally

meant 'the clan' in contrast to their 'chiefs'; in later Attic Greek, the word came to mean 'the community' or folk itself - distinguished as this community was by ties of blood. In both cases, a distinct folk-community is meant.

A real democracy is a society, composed of members of the same folk, where the ultimate authority resides in the folk-communities of that society. It is a community where the individuals of that community co-operate together for their own well-being and advancement by upholding the ideals of honour and freedom.

Excellence

Excellence is what is supreme; what is worthy; what is the best. Excellence is the setting of high personal standards and the pursuit of them. It embodies what, for humans, is archetypal or ideal; that is, it embodies and celebrates the most noble, the most honourable, individuals rather than some abstract idea.

Excellence, in terms of individuals, implies a self-discipline and a noble motivation: moving-forward, an evolution or improvement to a higher level, this higher level being set by those who deeds have revealed them to be noble, honourable.

Freedom

Freedom is the basis of the civilized way of living and means an individual having the basic right to determine their own life by choosing allegiance and by being able and willing to physically defend themselves, their own honour and that of their blood-kin. [The English word 'free' originally meant "to love (and defend) one's kin".]

Thus freedom means the right to be able to bear and to use arms or weapons in self-defence and in defence of one's own honour and that of one's kin. It further means the right to be able to do this, in

accordance with a code of honour, with no one else and no group, Institution or officials, being able to interfere, judge or restrict and take away the liberty of any individual so defending themselves and their honour, whatever the outcome.

Thus, were a man or woman to defend their own honour in an honourable way - according to a code of honour - such as, for example, by a duel, or a fair fight, then that man or that woman not only has the right to fight such a duel, but also has the right to be at liberty were his opponent to be injured or even killed in such a duel or fight. Anything other than this is un-civilized and tyrannical - a denial of freedom.

Real freedom means individuals of noble character having the ability and the power to determine their own lives in accord with what is noble and dutiful.

Honour

Honour is the setting of high and noble standards of personal conduct. The high standards set by honour derive from the examples of those whose deeds have revealed them to be self-restrained, possessed of manners, and noble and valourous.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

Idea

An idea is basically a created model for which no natural archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the exact opposite of an ideal. Ideals represent and express personal, or individual, character; an idea often represents

an abstraction which individuals are expected to conform to or be subservient to.

Ideal

An ideal is something which enshrines what is excellent, or which represents what is the best, in terms of individual examples. It is a practical embodiment of excellence (arête) itself; some person, distinguished because that person has been revealed as the best - for example, the most courageous person in a battle who is distinguished from their comrades by their brave actions.

On the individual level, idealism means individuals undertaking deeds of exceptional merit which mark them out, and doing this because they themselves strive for the excellence of an ideal or ideals.

An ideal stands directly opposed to an abstract idea. Ideals are human - that is, organic; as such they are possessed of numinosity; they are archetypal and thus inspiring for individuals. Ideas are abstract, and lifeless - and thus essentially in-human.

Justice

Justice exists in, and only exists in, fair, noble individuals who uphold a code of honour and who strive to live by that code of honour.

Justice does not exist in, and cannot exist in anything abstract, be it in a law, a 'Court of Law', an Institution or whatever. Real justice lives only in individuals and cannot be abstracted out from them into a dead, life-less, abstract form.

A just society is a society which is noble and which allows individuals to test or prove their own honour and innocence - and thus stay free - by trial by combat or by having someone champion them in such a trial.

Nobility

Nobility refers to personal character - it means having a noble character or nature. Someone who is noble is someone who is honourable - who exhibits those traits of character which represent honour: that is, fairness, heroism, courage, and gallantry.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

Numinous

Something is numinous if it has beauty and awe. Something which is divinely- inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery.

Social Engineering

Social Engineering is the term used to describe the manipulation and control of people by abstract social/political ideas. Our modern lifeless, multi-racial societies are the direct product of decades of social engineering, of social/political ideas and abstract doctrines made law.

APPENDIX IV - CLANS, SPACEFLIGHT, AND ACAUSAL ENERGY*

You have recently written that the practical essential basis for The Numinous Way is a return to small clan-based communities. How, therefore, do such small probably rural and very low-tech communities fit in with your vision of Space Exploration and colonization? For surely such exploration requires high-tech industries and the resources and wealth of a modern nation-State?

A return to a more human way of living – based upon small communities and the law of personal honour – is indeed central to The Numinous Way, which Way rejects as unethical the abstraction of the modern nation-State and the un-numinous ways of living which go with such an abstraction.

As mentioned in *The Clan, Culture, and The Numinous Way*:

> "The Numinous Way considers that it is such new cultures which can aid the evolution of the individual, establishing – over a certain amount of causal Time – a more evolved, more cultured, more empathic, more compassionate, more honourable, human species. Such cultures, and their clan-communities, are, or rather should be, the genesis for the next stage of our human evolution, where we leave this planet, which

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* We have added Myatt's text Clans and Spaceflight as an appendix, as in our view it is a necessary addition that explains how the way of the tribe and the clan, and rural life go along with new Imperium and colonization of Outer Space.
Myatt – as futurist – theorizes how a society based on clans and tribes might develop the technology needed to travel among the stars sans an urban and industrial base of factories and sans a large pervasive government. His answer revolves around his theory of acausal energy.

is currently our home, and so live and evolve and diversify among the stars of this and other Galaxies.

However, given that such numinous cultures are small – and may often be rural in nature – how can this Galactic, extra-terrestrial, development be achieved, especially since a numinous culture would most certainly not involve large national or supra-national industries, as it would not be reliant upon the usury, and the supra-national trade and commerce, which all modern States and nations depend upon?

It could and should be achieved by means of the development of a new acausal science, and the development of a new type of technology, based on acausal energy. For a numinous culture – and all empathic human beings – are, both in principle and in practice, opposed to the exploitation of the Earth, and the exploitation of the living beings of the Earth, which exploitation is inseparable from capitalism and the modern industries, and technologies, deriving from, and dependant, upon such capitalism, on such supra-national commerce, and on other causal un-numinous abstractions.

The basis for the new acausal technology is the science of causal and acausal, of the apprehension of acausal energy emanating from the acausal universe by means of living nexions." The Clan, Culture, and The Numinous Way"

Do you have any thoughts on what timescale we're talking about in developing this new acausal technology?

My assumption is that it may take many decades for even the foundations to be developed – that is, for acausal energy to experimented with; for machines which generate such energy to be developed; and for new acausal machines to be developed and used as a means of propulsion for Spacecraft.

Thus, it may well be a century of more before Spacecraft using acausal energy are developed. But, it could occur in a much shorter time, just as it might not occur at all.

What do you mean by saying it might occur at all?

Currently, my theory of acausal energy – and of such acausal energies being the "extra something" that animates physical matter and makes it alive – is just a theory, and a rather speculative one at that, based on certain axioms. It is an interesting theory, certainly, but might not be a valid one: that is, one that becomes useful, and the basis for a new technology, because practical experiments validate it to some extent. Indeed, practical experiments might just as well show that the theory is – or aspects of it are – untenable.

What about your other, concomitant, theory, of a technology based not on acausal energy, machines generating such energy, but instead on living machines?

That is not especially a theory, but rather a speculative extrapolation based on the axioms, of causal and acausal, which axioms form the foundation of the theory of acausal energy.

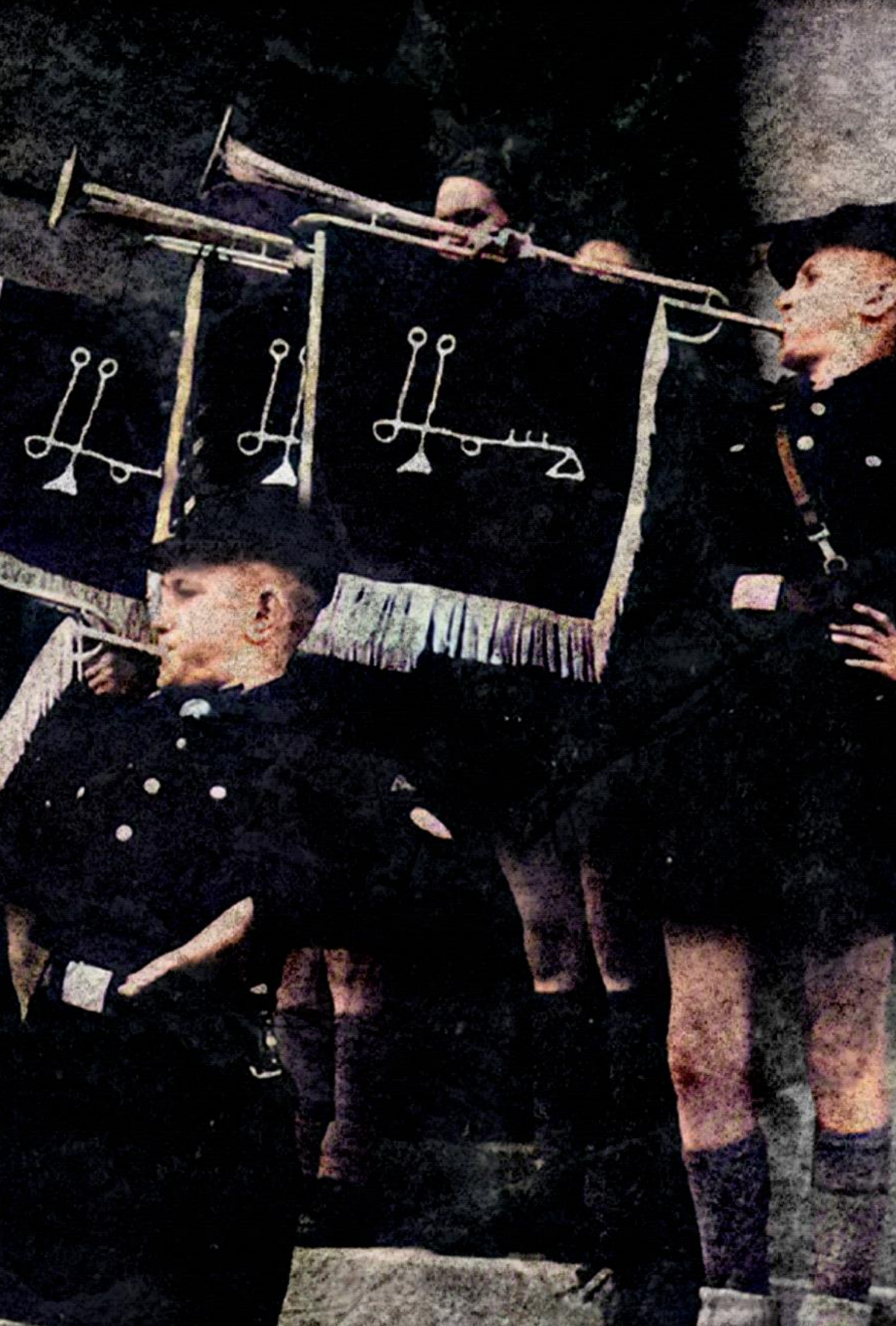
As I mentioned in a very early essay [Acausal Science: Life and The Nature of the Acausal] – my first exposition of the theory:

> One way of capturing the acausal is to develop a truly organic technology – that is, to grow living machines from organic material. Such an organic technology would be totally different from the current concern with "molecular electronics" and "nanotechnology" because these concerns still depend on manufactured, discrete and dead electronic components which themselves are based on descriptions of causal matter using causal time.

Electronics, for example, is a means of describing the changes of a particular type of causal matter – electrons – over causal time, and enables components and circuits to be built to alter and control the flow of electrons. Thus, for example, using organic 'molecules' to store data is not a genuine organic technology, because: (i) such molecules are manufactured to do one or two specific, inert, tasks; (ii) such molecules are not basically alive as independent changing organisms – that is, not possessed of the acausal; and (iii) they would still be somehow connected to, and dependent upon, electronic components.

A truly organic technology uses one type of acausal matter, living matter, and its changes, or growth, in a living way to produce an organic machine made entirely of organic matter, with no dead, discrete, manufactured components – electronic or otherwise. We ourselves would interact with, or control these organic machines in a living way, for example by using our "thoughts" (via "biofeedback" or something more sophisticated) or a living symbiotic relationship, such as the relationship of a hunting man with his well-trained, and well-cared for, hunting dog. In either case, the parameters of change, of control, of such organic machines would be natural or living ones determined by the acausal, or living, changes of that organic machine – rather than determined by causal, inert, matter such as an electronic, electrical or mechanical circuit. In the example of the hunting dog, the parameter of control is the relationship which exists between the dog and its master. Such a truly organic technology would enable us, for instance, to build or create an organic space-ship capable of travelling between the stars, with this ship being a living, existing, being, capable of living or existing in interstellar space, and having

some kind of symbiotic and probably caring relationship with its crew or its controller.



VINDEX 913

FOREWORD

In feverish pursuit of philosophical or political branding, some fashionable affiliation or claim to an intellectual position to establish their correctness and belonging, the commoner strives. Their affiliations seemingly more important than their correctness, and in turn, their correctness more important than their tenets. This remains consistent across all spiritual and moral dichotomies, political worldviews, and religious paradigms, whereas supposed polar opposites pretend to combat one another with a set of abstract labels, while each are actually insisting upon the very same notion, that their ideals are the correct ideals, which others ought to adopt after abandoning their own for what is commonly referred to as 'the truth'. No matter the sectarian partisanship arbitrary origin or destination, these 'truths' place the advocates and their would-be purposes, utterly dependent upon the acceptance of their fellow commoners, as though justification itself, either sought or proclaimed, reveal their beliefs to be questions, despite the futile attempts to present them as proclamations of certainty.

Capacity for such observation seems naturally accompanied by exponential immunity, while also begging the question of what exactly separates one from this... This? One may seek to discover any 'actual truths' that may exist beyond those scientifically observed, relentlessly driven forward by this numinous capacity which rages an endless tantrum, overwhelming, undefinable emotions, concepts which couldn't possibly be applied to reason or language, all leading to the only 'truth' whatsoever, that there are no truths. Only Void, or so I refer to it, filled to the brim with nothingness, the roar of silence, the absolution of uncertainty, a

fixed spacial point of stillness within the dimensionless depth and berth of infinite chaos.

I am, however, faced with the contradiction of my own past attempts to brand the brand-less, my desire to fix a concordant on that which makes no claim to existence, and for many of you, does not exist. And of course, my reaching out to others to understand and accept something that should only actually matter to myself. Interrogist, N913, Queastellyeah and Void, are, like many abstracts, attempts to pin an understandable term upon an incomprehensible essence, felt and known, yet escaping intellectual analyzation. It teases the flesh, creating strife between that which the heart feels and that which the eyes can see. Wordless Knowing, Wordless Beling, one calls it. I can only imagine that certain understandings are born of logical failures, just as balance is often attained via bloodied knees, elbows, and blows to the head. I have no intention of withdrawing or removing these expressions, and I may even attempt to improve and specify them, though it is obvious now that I sought only to convince myself that, that which I was undergoing was real, or wasn't, that it mattered, or didn't. Many of those with whom I debated could hardly reason that which I sought to express, as I myself had no control over the process of maturation in question. The only aspect of those several years which continue to cling to my attention are those elements which placed me at necessary odds with particular individuals manifesting 218, WSA, and THEM, whom I offer an equal measure of apology and gratitude.

So given the situation, the demeanor I have allowed to misrepresent my character in the past, why would I feel the need to continue writing publicly pertaining to Void, Vindex, Queastellyeah, and Homo Galacticus? Why would I continue attempting to explain and elaborate upon this series of abstracts

which I have constructed in an attempt to convey that I have grasped this inevitably inescapable and unexplainable absence of truth? Simply because on some level, I have become the very force-carrier which seeks to infuse chaos into stagnation, honor into slavery, and dignity into hubris, as the lesser person that I once was, was infused with the passion of Vindex, and the emptiness of Void. Because the empty cup holds infinite potential, and the full cup is bound to that which fills it. Perhaps Queastellyeah is my attempt to drill a hole in the bottom of your cup, in order that room is made for spacelessness and Void. Not because it is needed, and not for any notion of correctness, or necessity. Only because beyond any and all intellectual consideration for yourselves, I loath humanities certainty, and it matters very little in what regard. Nobility, like insight, is not a shared venture, its is a personal quest, a lonely road with many forks, none of which lead to ones desired destination, and yet, one continues to walk...

VINDEX

Ones approach to archetypes, if invoked whatsoever, will either establish their foundation in pursuit of social acceptance, or set them apart from all societal acceptability, in quest of personal pursuits; an ill acknowledged specification this era. For Homo Hubris, perhaps, an archetype is an exoteric symbol, an external concept, an abstract to be revered and emulated in order to achieve the respect of others who seek similar attention. Such respect is gained, and granted, very often, via lip service alone, neither individual qualified to evaluate the verisimilitude of, and neither individual authorized to provide or restrict, said artificial and insincere respect, on merit of obviously hallow archetypes, to appease obviously mundane pursuits. Due to this hallow and

impersonal, yet devastatingly successful, ego glorifying indoctrination, a system of eliminating dignity and erasing nobility, has utterly replaced honorable conquest, longing for cultural evolution, or personal development outside of social adherence. Corporations, retarding technology, and monetizing human passion, having fed the weak, and starved the strong, having long ago turned the tables of human evolution, and produced Homo Hubris in such quantity, that the spirit of mankind has been exorcised, leaving in its place a pale obedient flesh for whom the corporate structure is champion archetype.

For Nexion 913, Vindex is an esoteric archetype, representing a numinous venture, a quest to personally establish ones standard rather than adopting social abstractions, the manifestation of existence rather than simply existing, which is above and beyond the respect, understanding, or acceptance of others, and via direct deed and experience alone. Vindex is antisocial, and yet represents the aim to build more meaningful personal relationships. Vindex is anti-religious (opposed to mundane organized religion), and yet represents the aim to develop deeper empathy, and a heighten numinous capacity. Vindex is anti nation-state, and yet aims to build strong communities, and tight- knit Folk. Vindex is anti-corporate, and yet the entrepreneur. While this may seem hypocritical in the conventional sense, Vindex must be understood to represent the personal integrity, the character, the desire, built upon and derived from, ones refusal to accept social mundanity. Vindex represents, and is, the manifestation of a gentleman's demeanor, a soldiers strength and skill, and academic knowledge, without enslaving oneself to, or supporting, those societies, armies, and universities, seeking to monetizing and commercializing the Human essence.

The esoteric agenda represented in Vindex, is not devoid of exoteric implication, for the selfishness of Homo Hubris has no place within those noble individuals, whom of their own accord and standard, their responsible natures, and mutual goals, are often drawn to one another, to build communities which embody and sustain their personal law, in opposition to their children, or they themselves, being dishonorably enslaved to industrialism. These Vindex individuals are distinct from Homo Hubris who adopt impersonal social standards, so as to acquire impersonal community acceptance. Vindex communities award acceptance only to those proven to posses standards of our own, for we do not open our arms, nor our doors, to those willing to adopt our cause. We open our arms, and our doors, to those whose cause is our own, and we seek not trivial, impersonal, relationships, but passionate, life long brotherhood, family, Folk, and Kulture, in defense of whom we are willing to give our very lives.

Rather than titles awarded, deeds are required, and rather than status to admire, one is decorated according enduring pain, loss, and dying for ones tribe. Our way is hard, and without coddling. Our tribes are often, though not always, based upon racial and ancestral aims, though ultimately, ones action and dedication is more important than ones race, as unfortunately, the better part of Homo Hubris is composed of Whites, which Whites will be afforded no respect, no kinship, and no mercy, due to their compliance with the modern establishment. They will be persecuted, charged, and destroyed, alongside the establishment they support, and those who fight, and bleed, at our side, no matter their race, no matter their place of birth, and no matter the deeds of their fathers, are indeed our brothers and sisters, our warriors, and our Folk.

Vindex represents the personal manifestation of an active opposition to the modern establishment, and to the existence of, or participation within, Homo Hubris society. Vindex represents ones active manifestation of ones own personal law, and the formation of tribes whose purpose it is to enforce that personal law, to war relentlessly, unto death if necessary, with the impersonal law, and the militant agents, of Homo Hubris, so as to end our undignified industrial slavery, to reestablish our honor, and to manifest our maximum potential.

WHAT DO WE FIGHT

Corporations have, near totally, taken over every human population, and contorted them into commercial venues. They have destroyed the educational system through the commercialization of curriculum, via conspicuous funding and sponsorship, whose agenda is a subservient future generation. Human relationships have been manipulated by the media to reflect consumerism, rather than brotherhood, and legal adherence, rather than ones own tribal values. The corporate agenda has used its wealth, built upon the slavery of Homo Hubris, to spread across the entire globe, infiltrating all cultures, and replacing all manifestations of honor, dignity, and freedom, with unnecessary, fabricated, and utterly artificial political abstractions, which abstractions have, very nearly, replaced everyone's connexion, indeed, erased all numinous recognition or memory of, their position within Earths ecosystem. Homo Hubris is thus engineered by the corporation, to be fat, lazy, willfully ignorant, and desirous of the poisonous products, and services, offered by their disgusting and ignoble establishment.

Theses Corporations are fiercely controlled by, very often, only a few individuals who rule over the lives of millions of workers, and which workers sustain their anti-human and anti-freedom campaign. For this reason their workers, the mundane, those Homo Hubris, must be recognized as our enemies, the enemies of Vindex, indeed, the enemies of dignity and nobility itself. Any aspect of human freedom expressed, and any element of independent thought voiced, is viewed by the corporate establishment, as disobedient or illegal, and results in a quick termination, an elimination from, or imprisonment by, that system for whom financial profits are all that matter.

The commercializing and monetizing of medicine and information has created a situation whereas anyone outside of the social grid is therefor underprivileged and uninformed, abandoned to die from basic and curable diseases, and left to remain ignorant of basic reasoning, on the charge of maintaining ones dignity, and refusing to be a mindless wage slave. Such corporations own all social services and healthcare systems, ensuring that all members of society must move along commercial grids, thus by limiting access to medical treatment and social services, corporations have taken hold of the very evolution of mankind, that eventually Homo Hubris will be the only variety human being left, and the corporation will be the only, indeed the final, authority.

For corporations, human life is worthless unless it can be conquered through physiological, psychological, emotional, and spiritual warfare; which human capacities are marketed back to those conquered, in some cheap Hollywood version, at the price of their, now hallow, time, attention, lives and freedom. The human being is little more than cattle, to be to milked of labor, to be fed consumer philosophical abstract, drown in useless unnatural

products, and eventually worked to death. This system, and its adherents, must be destroyed, quite simply because this system aims to destroy humanity, which is evident within its outright disdain for human freedoms and tribal values, upon which Homo Galacticus is founded. Corporations have expressed no other desire than the absolute control, the absolute slavery of, the world, its people, and its resources, and that they will subvert social revolutionary instincts, they will murder, they will destroy, they will kill, they will usurp, and they will exploit, anything in the name of profit.

Corporations want a future where all human beings are mindless consumers and workers, who ask no questions, and make no demands, where all children submit to the agenda of the exclusive class, where all citizens are rendered morally weak through addiction to drugs, fast food, and alcohol. Vindex are we, who would rather die than to dishonor ourselves, our loved ones, or our world, with such indignant waste and slavery.

HOW THE ENEMY WORKS

To fully understand the boundlessness, and merciless dedication, of the corporations with which we are at war, one needs only observe the methods of those who shamelessly enslave children to their materialistic desires, desires for wealth and luxury, openly attempting to destroy the spirit of humanity in its formative developmental years, by replacing it with unnatural brand, career, and legal, pursuits. Nearly all of human culture, religion, law, custom, art, expression, and communication of any kind, has been boxed in by branding, philosophical genre, copyright, taxation, or some such mental prison, aimed at routing human creativity and intuitiveness, into capitalist slavery. Corporations have infested

the human food supply with manufactured products, and turned it into yet another private commodity. They have turned children into brand zombies, and they have damaged our future by commercialize the collective worldview, and placing short term profits over the collective well-being, or evolution, of humanity.

Modern media corporations praise ownership, and hoarding of material possessions, whereas exploration of numinous experience is all but mocked and branded *new age nonsense*. The reality of the matter is that numinous understanding, Shamanism, and Gnosticism, are among the most ancient of human insights, some version of which has been manifest within every human culture. Numinosity, its study, or mere acknowledgment, are not only removed from the modern corporate culture, but the desire can hardly arise due to the constant bombardment of hypnotic advertising issued from television, radio, internet, and print media, all of which are focused upon consumerism, fashion, and some form of insecurity, all of which are accomplished or remedied via adherence to wage slavery.

The enemy seeks, not only to occupy the physical lands and bodies of the peoples of Earth, but also that strata of reality emergent of the physical. The enemy has invaded the mind and heart of humanity, and adorn it with as many flashing neon signs and filthy billboards, as any abhorrent city street, and just as with the city street, any of us who deviate from the norm, and think independently of the establishments flashy filth, are treated as attention seekers, confused bums, or terrorist gang members. The most sickening element of Homo Hubris is their utter mental dependency upon the fetishism of fashionable trend, all of which is specifically designed to replace natural human pursuits with systems of creating debt, forcing Homo Hubris to continue reporting to wage slavery. It is important to recognize the effect

that corporate culture has on humanity, and perhaps more important to recognize the methods of the overall scheme, that one be mindful of them, observing opportunities to hinder or expose them.

There is no longer any line to be drawn between corporations and governments, as each represent the interests of the capitalist class, both are uninterested in what the people feel or have to say, many government officials serve on corporate boards and vice versa, and both aim to milk the people of their labour and energy. They both seek greater profits, taxes, and power over the general public, as well. It is therefore obvious, that going to war with one, implies going to war with the other.

Governments have long been used to bail out failing corporations, which corporations pay for the campaigns of those politicians who bend, break, or redefine, the law in corporate favour. The result of corporate bailouts is such that the corporation maintains any profits gained, shifting all losses onto the government in question, who in turn, shifts all monetary loss onto the people by raising their taxes. If anyone refuses to pay taxes, they are sentenced to prison, which prison is paid for with taxes collected from the people, who are being forced to support the ruling of a judged whose practice is to defend and enforce the laws created by the corporate government in the first place.

Corporations use campaign contributions to ensure that no citizen can run for public office without corporate financing, and thus they maintain an iron grip over the political process, ensure that no genuine politician makes it to office, and no anti corporate philosophy is given voice. Political success is only possible for traitorous individuals who are easy to buy out, and so the parameters of any political debate remain within corporate control.

Corporate executives across the world have been known to create false addresses abroad, and revoke their citizenship, to avoid paying taxes, while publicly advocating patriotic and nationalistic propaganda, urging the people to be good little tax payers in order to make their nations strong and proud. The same governments and corporations are notorious for cheating tax codes, and moving their own personal assets to private foreign accounts, which is directly depleting the national wealth in question, not to mention their mock-patriotism is most often used to instigate wars, whereas they fund, and profit from, each side. Corporations lens their intentions and actions through government agencies, thus collecting trillions of dollars in profits from war, by selling bombs, missiles, bombers, guns, grenades, et al, while avoiding any and all responsibility for human deaths, or property damage, from which they also profit. These corporations also have little reason to concern themselves with the lives of the poor, who make terrible consumers. If a poor person joins the military they either receive pay, which promotes their ability to consume products, or they are killed, which removes them from existence. For the corporation, who pay no taxes in support of said military, it’s a win/win situation.

These are but a few of the myriad of schemes employed by the thieves often referred to as politicians and CEO's. When we say Vindex, it is a reference to our tribal spirit, and thus it is important that we make clear that we are not merely indicating that mundane, fashionably flaunted, anti-establishment attitude; we must stress an understanding of the intent and method of those thieves, murderers, and slavers, with whom we are at war, defining specifically that to which we are opposed, and our reason to resist the undignified existence, the humiliating, and unnatural, treatment of ourselves, and of our planets resources. We must

elaborately demonstrate our desire to build a dignified community of noble, sustainable, tribal, Folk, according to our own agenda, our own people, and our own law.

THE ENEMIES TOOLS

- Fast food corporations are designed to turn the populace into a dependent, obese, and lethargic, entity, lacking the ability to cook or create its own food, seeking instant gratification, rather than sustainable self-reliance. Every year they spend billions of dollars hiring unethical psychologists to design irresistible ad campaigns, specifically targeting adults, teens, and children.
- Alcohol corporations use advertisements to present the disease of alcoholism as a glamorous social reality. These corporations are making billions each year by poisoning the minds and bodies of those who consume alcohol, while suggesting escapism is socially acceptable, and actually fixing ones problems is optional. Also, addicted, intoxicated, consumers, are far less likely to pay attention to their surroundings, than healthy, sober, skeptics.
- Cosmetics corporations destroy the confidence of young women, tapping into the minds of girls at extremely young ages, erasing their self-esteem to make them feel lacking and ugly in order to make cosmetic products a necessity for hundreds of millions of insecure Homo Hubris. Beauty has become an extremely expensive, false, racist, euro-centrist, corporate agenda to turn the human body, and personal confidence, into a commodity.
- Encouraging a commercially controlled self-image, fashion corporations, owned mainly by wealthy men, exploit women from all walks of life, turning women into addicts to petty

clothes endowed with manufactured mysticism, or enslaving them in sweatshops around the world. These delusional Homo Hubris chase the glamour of the model image, oblivious to, or accepting of, the fact that most models and fashion executives are drug addicts, using unnatural chemicals to contort their bodies into unnatural shapes. Fashion corporations have established a monopoly on the very definitions of beauty, through their intricate network of media, to insure that their products are consumed mindlessly.

- Media corporations work methodically to control the political worldview of the populace, injecting their capitalist bias into everything, injecting the abstracts of morality, ethics, and legal systems, into the paradigm of the populace via extremely effective propaganda techniques. Complete control over the minds of the people has been effected by only a few, who have twisted human perception to make it fit into the designs of the ruling class, and thus the Homo Hubris worldview propagates the political and economical interests of the wealthy, as Homo Hubris is passive, compliant, conformed, and entertained, utterly adherent to agenda of the upper class.
- Corporations use free labor from 2.3 million labor camp prisoners in the United States, and are actively doing everything in their power to increase the number of customers (prisoners) in private prisons. Corporations see the prison industry as a growth industry, where massive profits can be made by housing 'customers' (thus collecting taxes from the State), and from the free labor of prisoners (not having to pay for their products assembly). Prison is the ideal corporate structure, where workers are paid nothing, to work for the rest of their lives. They also control the social climate through media, which in turn intensifies imprisonment thus

intensifying private-prison profits, and are thereby demonstrating that they are not satisfied with the wage-slavery of the populace, but demanding an even harsher private prison-slavery. Note that very few corporate or political leaders end up in jail, no matter how many laws they break, because they own the law, and they own the prison system.

It is obvious that corporations aim to destroy human minds, human culture, human relationships, and the planet Earth. Already, they have destroyed countless cultures, countless human lives, physical spaces, and our limited precious resources. The corporate worldview is devoid of numinous or aeonic understanding, limited completely to assigning monetary values to anything and everything in sight, driven by an illogical, indeed an insane, hunger for material accumulation and consumption. This cannot be stopped with anything short of the relentless slaughter of Homo Hubris. Only a well organized and massive tribal revolution (Vindex) can cleanse the world of corporate slavery, dethroning corporations of all their power, influence, and wealth, and place personal liberty, and the Earths resources, back in our own hands, that we take charge of our own destiny, evolution, and law.

AEONIC PERCEPTION

David Myatt likens the actions and intentions of National Socialist Germany, and Imperial Japan, to a healthy body fighting off a viral infection, though he referred to those numinous expressions as being unconscious. Think natural selection vs artificial selection, in terms of cultural evolution. What he implied was that difference between natural reactions, and conscious decision making. I feel

that the same level of consideration and specification be afforded to cultural ethos, as it may in fact be accurately observed, that all cultures possess a certain ethos of their own, and indeed that is the identifying trait by which culture is itself recognized and defined. However, it is necessary to address that the term ethos is vague, and encompass all of those traits which we seek to omit from ourselves, as well as those traits which we seek to maintain and develop. Thus, the necessity to identify those differences between naturally occurring ethos, which more often than not, pertains to corporate, political, and religious, indoctrination, which is the very enemy with whom we are at war, and that consciously formulated, intently planned, developed, and mindfully manifested ethos, which we commonly refer to as the Sinister Ethos. The pursuit of maximizing our genetic, intellectual, and numinous potentials, pertains not only to becoming free of the ignoble slavery of the Western abstraction, but the creation and defense of a conscious, living, purpose driven ethos, in possession of a warrior's attentive agency, which, in and of itself, is a consciously manifested numinous presencing which we call Vindex.

Perhaps the most important element of clearing our perception of Magian abstraction, is to recognize, and remain mindful of, the aeonic nature of our goals, lest we fall victim to that mundane expectation of immediate gratification. We carry on our shoulders, both the glory of preparing the way for, and the sadness of knowing that we will never see, the new Imperium, the future result of the human evolution we make possible. We understand that man's future potential is directly equivalent to our modern efforts. We ourselves strive to maximize our personal, and fellow, potential, yes, though it is through successive generations that evolution of the species occurs. Thus we place one eye on our current personal progressions and duties, and another on our

aeonic progression and duties. One cannot mature without the other, indeed, one cannot forsake the other, for they are intertwined, one and the same, and yet individually nurtured. Falcifer prepares the way for Vindex (Vengerisse). Vindex (Vengerisse) gather and build tribal societies based upon the standard of returning to a natural human code of personal honor, and conscious numinous manifestation of our personal law, free of abstraction. The Magian legions of Homo Hubris attack our tribes, and our duty is known as the Third Zionist War. This war leads to the destruction of the old aeon, and makes way for the Law of the New Aeon, which is the foundation and underpinning of the Imperium of Homo Galacticus.

"Thus do we invoke Baphomet: The Dark Mistress and our Mother, of Blood, The Primal Dark One: our symbol of bloody slaughter, renewal, rebirth, and of Joy.

Thus do we invoke Vindex, the dark Avenger and destroyer of the Old Order; our symbol of retribution and of new and wyrdful beginnings.

Thus do we invoke Satan, Father and Master of Chaos, Disorder, Laughter, and of Crime; our symbol of rebellion and of our quintessential outlawish, piratical nature.

Thus do we invoke the Primal Darkness itself, beyond all our limited causal Earth-bound forms: bringer, genesis, of all that makes us more than human and which inspires us, can inspire us, to make real such visions as can transform and evolve us and take us out to live among the stars and Galaxies of the Cosmos."

Ones perception of their environment, is a production of one's own internal state, and the state in question denotes, not that in which the mind dwells, but that which the mind has assumed of its dwelling. The reality of one's own being 'seems' certain enough, though when questioned honestly, becomes apparently fragile,

and convenient. One is taught to evaluate their environment, rather than to build or create it. One is directed to take care of, or maintain the self, rather than to codify or build the self. One is directed to approach all reality in terms of analyzation and study, and to use collected data so as to formulate an equation which confirms the unspoken assumption, and determines the minds location within the presupposed structure, according to rigid objectivism such as science, or traditional adherence such as religion. Gnosis concepts often fail due to assuming answers, rather than looking for questions. These are the grounds on which one falls victim to corporate culture, fooled by abstract notions, and blinded by fabricated concerns that may or may not even exist in reality, though certainly do not exist with human biology. This Philosophical Biology, these Homo Hubris, are the product of the enemies' relentless campaign to convert all humanity into wage slaves, and it is on these grounds that we must be attentive, and in control of ourselves.

The very philosophical nature of a question, (those who are indoctrinated to ask) will themselves dictate and limit the possible philosophical nature of an answer. In much the same respect that moral valuations require the presupposition moral framework which determines the moral correctness of a given issue, the nature of scientific questions can limit ones ability to seek, feel, or understand realities deeper functions, which is no different than religious presuppositions dictating ones exploration of the self or the universe. We must always evaluate, and reevaluate, our ideas, test our ideas, deconstructing any paradigm which creeps in and formulates our thinking according to presupposed abstractions. We must, above all, strive to be free of abstraction.

Two examples, and related questions, make this clear.

- The first is a tactile example, perhaps easily understood by the uninitiated. A simple knife. A knife is a weapon, a cutting edge, a screwdriver, a can opener, a shaving utensil, a carving tool, a possession, a gift, a prize, a status symbol, or an athame. Science may very well state the composition of the blade, measure its weight, or plot a graph of its dimensions, but due to the rigid dictation of the question permitted, science can posit nothing whatsoever as to what the knife conceptually is. Religion will assign any number of mystical symbols or meanings to the knife, and political views may praise or bastardize the use of weapons, however, all of those views leave anyone to guess what practical use it may possess. The truth of the knife is that there is no truth, as the knife can actually be anything, used according to the intent of the one who views and utilizes it, limited only by their own imagination. Of course, this is true of all things within our environment, limited only when we allow abstracts to predetermine our understanding or approach. Hopefully, some few of you will ask yourselves the following; Is isness determined via composition, or conception? Is your own reality a product of observing preassigned abstractions, or personally determining utility? Which are you observing in the proclamations of others?
- A more Adept observation of malformed perception of reality would be the God of the Gaps debate, in which theist and scientist claim pompous and conflicting gnosis pertaining to the nature of the universe. The theist will question the scientist pertaining to the nature of reality. The scientist will demonstrate a formidable collection of factual, observational data, and mock the theist saying "Pertaining to all the gods of history, we are both atheist; I've just omitted one more god

than you have". The theist will reply "You must demonstrate all possible scientific answers, or the theist answer is correct". The scientist replies in turn "Just because I can't explain everything, doesn't mean it cannot be explained". In fact, neither position could possibly know anything more than can be observed, and each are making assumptions as to the nature of the universe which lie exceedingly far beyond their observational or rational reach. The structure of this age old debate will only acknowledge (and this is enforced by theist and atheist alike) answers which support one of the two presuppositional 'gnosis concepts', because each are actually suggesting paths which lead one to the belief that *gnosis has been attained*, rather than *actually leading to gnosis* itself. The formation of the question (bound in abstract presupposition) leads to predetermined answers, which answers are only partially correct, and often completely fabricated, to accommodate those corporations who fund scientific and religious institutions.

Most gnosis concepts, and reality concepts, being advanced on popular occult mediums are merely myopic ideas which assert fabricated human certainties. Homo Hubris bask in the light of their 'certainty' calling it gnosis, beckoning others to 'paths'. There is no path to gnosis or reality, and in fact, the Sinister and Exeatic paths themselves serve only to dissolve abstractions and develop alchemy. Gnosis abandons paths, reality is what one has determined it to be, thus adherence to said paths is a personally inflicted limitation as to what reality is or can be. Gnosis is not something gained, neither is it something adhered to. Gnosis is the shedding of abstraction and falsehood. Gnosis is free from substance, and dwells in utter Void.

"Our being takes form in defiance, - Of mundanes.
In you, of you – we are. - Before you – we were.
After you – we and you shall be, again.
Before us – They who humans cannot name.
After us – They who will be, yet again."

VINDEX AND MAGIAN

PART I - VINDEX, HONOR, AND THE TYRANNY OF THE MAGIAN

We re-issue here, in full and in a slightly revised (updated) version, the classic O9A text *Vindex, Honour, and The Tyranny of the Magian* which forms part of the Vindex mythos; a mythos developed by David Myatt during his National Socialist decades, and appropriated and evolved by the O9A.

The Myattian Vindex mythos was described in two seminal texts, *Vindex: Destiny of the West* published in 1984, and in *The Mythos of Vindex*, written c. 1999 with a revised edition issued on 2005. For an overview of the Myattian mythos, qv. Myatt's Mythos Of Vindex.

As mentioned in the following text: "In respect of the particular esoteric Way of the Order of Nine Angles, our Kindred Tribes and our Niners strike at the very heart of the tyranny of the impersonal State […] It is the mythos of Vindex which possesses the dark sorcery (the magick – exoteric, Internal and Aeonic) necessary to defeat the Magian."

EXOTERIC EXEGESIS - THE MAGIAN ETHOS

Understood esoterically, the Magian ethos and its savants (such as the hubriati) and its servants and foot-soldiers (such as Homo Hubris) are the current enemy of those who, by both practical and esoteric means, seek to create an evolutionary Galactic Imperium imbued with an evolutionary (Promethean, Satanic, Dark, Sinister) ethos.

The Magian ethos is a materialistic, enervating, de-evolutionary, set of causal abstractions. These abstractions include – (1) the idea/ideal of the nation-State; (2) the un-aristocratic, vulgar (plebeian) idea and fraud termed "democracy" (where the

privileged hubriati rule in the "name of the people"); (3) the abstract idea/ideal of an impersonal (non-honour-based) law administered by so-called national and international "courts of law"; (4) the trickery and wage-slavery that is usury and the modern financial institutions (and the capitalism) based on such trickery and wage-slavery; and, most importantly, (5) mandatory personal taxation on earnings (income tax), and which mandatory income tax plus taxation on goods, property, and commodities (all collected by and enforced by the State/nation) keeps the whole Magian system going.

These causal abstractions now enmesh the world. And they represent a new type of tyranny; a new enslavement of our human species.

These abstractions have replaced living cultures, and their often rural communities, with a vacuous, artificial, nationalism, with abstract ideologies and religions, and with an increasingly artificial way of urban living.*

These abstractions have replaced the living law of personal honour with the impersonal tyranny of State and international law, so that the individual – especially in the Western world – is now in both theory and in practice powerless before the might of the State (the forces of so-called "law and order") in their place of residence. For the State now has the power to arrest and detain anyone (often only "on suspicion" of having transgressed some State-made law) and can use any amount of force it deems necessary to subdue and detain someone. The forces of the State – if they follow the so-called "due process" the State has established and maintains – can smash their way into the home of anyone at any time, and rifle through

* See Appendix 1 – the ONA text, *Sinister Tribes and The Tyranny of the State: A Brief Diatribe*.

and take away whatever they want, as the State has the power to prosecute and imprison (and sometimes execute) anyone it deems has broken some law which it, the State and its flunkies, have manufactured.

Thus, no longer is there a choice – voluntary, by the individual, or allowed by some ruler or potentate – of exile; of beginning a new life elsewhere, free from the clutches of some impersonal authority. There is no longer the choice (unless you are one of the hubriati, of course) of not paying taxation, nor the choice of going to live somewhere where there is no taxation (unless you are one of the hubriati, of course).

In the same way, the powerful Media (newspapers, television, and so on) can make or break the reputation of any person, especially if it is deemed "in the public interest", which means in accord with the Magian ethos that has come to dominate the West and is now spreading, like the debilitating virus it is, to other lands.

In theory – and often in practice – the individual has no rights which the State and its flunkies cannot take away, just as there is now hardly anywhere now on Earth where an outlaw, or a person, can go to avoid the law enforcement officers and intelligence agencies of the State (or to start a new life), with international travel (and often national travel) being monitored and controlled by passports, Visas, and other mechanisms of State control and State security.

This is sheer tyranny; the emasculation of the individual before the might and power of the State – and before collocations of States, such as the European Union, and the United Nations, with their own laws, their own Courts, their own restrictions on what a person can and cannot do. All mandatory taxation, but especially that on income – enforced by imprisonment or the threat of it – is both theft and a means of control.

This is sheer tyranny; the control of the individual from the cradle to the grave, and the de-evolutionary stifling of the real potential of the individual, which potential all esoteric (Occult) Ways understand and appreciate and which all such Ways seek in some manner to develop.

In our view, our potential – as human beings – lies in four things.

1) In understanding ourselves – our psyche – and in developing various latent (Occult) faculties, and thus, through a balance between internal (esoteric) and external (exoteric) experiences, learning to fully know and control (discipline) ourselves.
2) In developing and in employing – by pathei-mathos [by learning from difficult, amoral, and challenging practical experiences] – our own personal judgement, and thus becoming and being unique individuals with our own weltanschauung.
3) In understanding the true Reality (Cosmic, and personal) that lies behind the causal abstractions we human beings have manufactured for millennia, and which constrain and control us, and which we have often used to constrain and control others. [Note - Among such causal abstractions are, as mentioned above, all religions, all forms of "politics", and of course, the idea/ideal of The State, the nation, and of impersonal law.]
4) In leaving our childhood home – this planet – and so, by discovering and exploring new places, by living in new ways, by overcoming challenges, we can become mature, and evolve to become different types of human beings, a new species.

All genuine Occult Ways – to a greater or lesser degree – seek to do the first of these four things. The other three are, currently,

esoterically, mostly the preserve of the Occult Way of the Order of Nine Angles (ONA).

Thus has the ONA made the disruption and replacement of the current order, the current Aeon – represented by the tyranny of the Magian State and the Magian ethos – its most fundamental practical priority. Thus is our Dark Sorcery –exoteric and esoteric – directed at everything Magian and everything, and everyone, imbued with and supportive of the Magian ethos.

For from this practical and magickal disruption and destruction, our New Aeon – our Galactic Imperium – will emerge.

THE ESOTERICISM OF TRIBES AND VINDEX

In respect of the particular esoteric Way of the Order of Nine Angles, our sinister tribes and our Niners strike at the very heart of the tyranny of the impersonal State.

For instance, understood esoterically, our sinister tribes are acausal Sorcery, as are our traditional nexions with their traditional sinister rites and their Seven-Fold Sinister Way, and as are our Niners – our freelance operatives – who embody the authentic personal judgement which the nation-State abhors and whose ways of living are contrary both in theory and in practice to the mechanisms of control of, and to the subservience demanded by, the nation- State.

In addition, our tribes restore the natural balance that depends on personal honour and on our natural, human, tribal – communal – way of living. [See *Appendix 1 - Sinister Tribes and The Tyranny of the State*.]

Understood esoterically, The Vindex Mythos is also acausal Sorcery. That is, the original (non-esoteric) form has been and is being used in an esoteric manner to provoke Change in an

evolutionary way, creating thus a new sinisterly-numinous causal form, new archetypes; and which manufactured esoteric form, and which archetypes, may not be perceived or understood as esoteric by many or most of those who are influenced, inspired, and/or changed by the mythos in its non-esoteric (and original) form.

In essence, this mythos is: (1) a new, non-esoteric, manifestation of The Law of the Sinister-Numen (the law of personal honour); (2) the new warriors who, upholding the law of personal honour, establish new tribal ways of living in opposition to the tyranny of the Magian abstraction of the nation-State; and (3) a new and natural balance between the male and the female aspects of human beings, manifest in new archetypes.

This last point – these new archetypes – are important, if currently misunderstood, both exoterically and esoterically. For these new male and female archetypes (to be admired, emulated, and seen as rôle-models) arise from the reality that the new law of personal honour applies equally to both men and women, and that no distinction is made between male, and female, warriors, and between what can be achieved. That is, the only distinction that matters is living by the code of personal honour that forms the very basis of both Niners and of new tribes, and it is this equality of living and aspirations and deeds which will provide the necessary rôle-models – the real-life personal examples – for individuals, with such rôle-models being in stark contrast to those of all modern societies.

Thus, the mythos of Vindex replaces the old law of the old Aeon with our new law of personal honour, and replaces the archetypes of the current Aeon with our new archetypes – from which new archetypes new rôle-models, anti-Magian in their very being, are emerging.

MAGIAN ARCHETYPES AND MODERN RÔLE-MODELS

For centuries, several archetypes of the Magian ethos have affected the peoples of the West. One of these archetypes was, of course, The Nazarene: The Saviour, through, by and with whom, one might find some abstract "peace and salvation."

From this archetype there developed, for instance, the rôle-model of The Good Nazarene. The essence of The Good Nazarene was doing what the Nazarene Church, or some Nazarene preacher, said was good, and/or what the Nazarene Good-Book said was good.

Another old archetype was and is The Dutiful Tax-Payer. The essence of The Dutiful Tax-Payer is to render to The State/the monarch/the government/the ruler/the potentate what is believed to belong to them – to wit, the right to levy taxes, and the right to rule, to govern subjects.

Now, while these archetypes – and rôle-models deriving from them – still fester within the psyche of the peoples of the West, new rôle-models have emerged, aided and abetted by the Magian ethos.

From the dozen or so new Magian rôle-models, we might select a sample. For instance, one male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Good-Timer. The essence of The Good-Timer is self-expression – they feel they have a "right" to express and indulge themselves, and lack any real control of themselves. For them, the world – and often other people – are a means, a personal source of pleasure, enjoyment, and opportunity. Central to The Good-Timer is "having mates", using vulgar language, and being "a real man" – and these "real men", with their mates of course, can be found in most cities and towns of the

modern West especially on Friday and Saturday nights where they will be "having a good time".

Sometimes, the male Good-Timer takes his cue from some "celebrity" hyped by the Media – some sportsman, or some so-called "film star", for example, who always seems to have a good-time, who can afford a luxurious life-style, and who seems adept at showing how badly behaved they can be, in public and in private.

Another male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Patriotic Citizen. The essence of The Patriotic Citizen is a sense of duty to some Magian abstraction, such as The State, the nation, or to "the law and order" as manufactured and maintained by the State, the nation, or even, now, some supra-national grouping, such as the United Nations. Whatever, The Patriotic Citizen – educated (aka brainwashed) by The State since childhood, and with many past Patriotic Citizen rôle-models to choose from – can be relied on to go fight whatever enemies the State, or their nation, tell them to fight, and relied on to uphold and enforce whatever law their State, or their nation, manufactures. In many ways, this rôle-model evolved out of the earlier archetype of The Dutiful Tax-Payer.

Another male rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Celebrity Rebel. The essence of The Celebrity Rebel is the belief that one is being rebellious, and "standing out from the crowd", and doing something which is outré and (they believe) possibly forbidden and dangerous.

Often, the wannabe male Celebrity Rebel takes his cue from some fictional character, portrayed in some film for example, or written about in some book; sometimes, even from some real

person, hyped and possibly romanticised by the Media, whose deeds have not in any serious way threatened the status quo and whose ideas do not and will not in any serious way threaten the status quo. Classic examples of The Celebrity Rebel are, of course, Aleister Crowley – hilariously dubbed the wickedest man in the world for simply indulging himself and his fantasies, and now regarded as an influential icon of "rebellion" – and Anton LaVey, the archetypal Magian charlatan and plagiarist, now hilariously regarded as the founder of some sort of modern rebellious philosophy.

One female rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris is the female equivalent of the male The Good-Timer. For the female The Good-Timer, appearance and being fashionable and accepted by one's peers are important, although they follow their male Good-Timers by needing to "have mates", by using vulgar language, and by being found in most cities and towns of the modern West, especially on Friday and Saturday nights where they will be "having a good time".

Another female rôle-model hyped and propagated by the Magian, by the Media, and now embedded in the psyche of Homo Hubris, is The Feminist. The essence of The Feminist is a desire for some abstract "equality" – to have their share of the pie given to them by the Magian System.

Notice how all these and similar rôle-models are no real, practical, threat to the Magian status quo. To Magian abstractions.

The good-timers, for instance, can have their parties, their intoxications, their sexual trysts, their raucous music, their means of entertainment and of diversion – from fast sporty cars to luxury gadget goods to stag parties to holidays abroad where they can pretend and delude themselves that they are "exploring" and/or

"discovering themselves". But they never threaten the status quo, and although some of them might end up in jail, most often they become, in their middle and later years, either part of The System, and thus tax-paying citizens, their youthful rebellion over, or they subside on welfare or survive by means of petty crime and which petty crime, while a minor annoyance to The System and its citizens, is not a threat to the tyrannical existence of The State, for The State has its Patriotic Citizens to aid and save it (neat, isn't it?!).

Similarly, the wannabe Celebrity Rebels can and do rebel – but only a little (like getting high on weed), but always stop short of not paying their taxes, stop short of taking up arms against The State, and are almost always being reminded (by their peer Celebrity Rebels) to "obey the law of the land" (with the occasional exception made where that exception does not threaten The State, such as personally indulging in intoxicants).

The Feminists, for example, seldom if ever really want revolution to destroy and replace The State. Instead, they desire change through either political, social, and legal, reform, or through advocacy of some form of socialist/communist State, thus swapping one Magian causal abstraction (the capitalist/democratic State) for another Magian causal abstraction (the Marxist/socialist utopian State). All the many variants of The Feminist rôle-model, almost without exception, regard the abstract impersonal law of the modern State as necessary and important, and indeed as a "guarantor of their rights".

Contrast these sample Magian rôle-models with some of our new rôle-models. We have The Deadly Outlaw. The essence of The Deadly Outlaw is that they are real outlaws – outside the laws of The State, which they reject. Instead, they live by their own laws, based on the law of personal honour, and which law means that they would prefer to die fighting rather than surrender to the

forces of The State, for such a surrender to such people who obey such abstract impersonal dishonourable laws, would be a personal humiliation and an affront to their honour and their dignity as outlaws.

We have The Tribal Warrior. The essence of The Tribal Warrior is that they belong to a tribe, a close-knit clan, all or most of whom they know personally, and trust, and many of whom they will be related to. This tribe is their family; their extended family to whom they are bound by ties of honour, blood, duty, and loyalty. This tribe and their honour – their own personal honour and the honour of their tribe – come before anything and everything else, and especially before their own life. Thus, they reject The State, the nation – all modern abstractions – in favour of a new tribal living, based on honour. They also reject usury, mandatory taxation, and the abstraction which is money, preferring the ancient, natural, way of barter.

We have The Tribal Chief. The essence of The Tribal Chief is that The Chief (who can be either male or female) guides their tribe by virtue of their experience, knowledge, insight, honour, and arête – that is, by their excellence of honourable personal character. Their first loyalty is to their tribe – to its honour, its prosperity, its freedom – and not to themselves.

Finally, we have the archetypes of Vindex, and The Warriors of Vindex. Vindex is The Avenger – the practical, fighting, warrior (male, or female) who, with the help of warrior tribes, takes on and defeats the forces of The Magian, represented as these forces are now by powerful impersonal States such as America where the Magian ethos thrives and controls.

The Warriors of Vindex are those tribes, and those Deadly Outlaws, who come together under the charismatic leadership of Vindex, to write their names, and that of their tribes, into the

history of our human species, and who represent, par excellence, the triumph of aristocratic personal honour over the lifeless, impersonal tyrannical abstractions of the Magians, over the dishonour of the Hubriati, and over the plebeian, self-indulgent, nature of Homo Hubris.

CONCLUSION

It should be understood that it is the mythos of Vindex which is or which can be the practical genesis of The Galactic Imperium, as it is the mythos of Vindex which possesses the dark sorcery (the magick – exoteric, Internal and Aeonic) necessary to defeat the Magian and that Untermensch species, Homo Hubris (aka mundane mundanes), who are not only the product of the Magian ethos but who keep the Magian ethos alive and their Magian masters in power, to the detriment of our evolution.

For, in essence, the mythos of Vindex replaces the archetypes of the current Aeon with our new archetypes, and from which new archetypes new rôle-models, anti-Magian in their very being, are emerging and will emerge.

PART II - MAGIAN OCCULTISM

How does the ONA view the works of so-called Western Occultists such as Elephant Levi, The Golden Yawn, Creepless Crowley and Anton LaVey?

As purveyors of that Magian distortion – that Magian infection – that has weakened the peoples of the West, and elsewhere, and helped the hubriati, those controllers of the West, maintain, control, and continue to breed that sub-species of humans known as Homo Hubris. That helps breed mundanes and to keep mundanes under control. And what better way to control

potentially rebellious mundanes than infect their psyche and allow them to pursue and waste their energies on meaningless drivel.

For, correctly understood, genuine esoteric Arts, and especially the Dark Arts of the Left Hand Path, are a means not only of personal liberation, but of individual and Aeonic change and evolution toward a higher type of human being and more evolved ways of living.

So, instead of such liberation and such evolution, we have had, here in the West, well over a century of the psyche of esoteric seekers being manipulated and controlled and contained by Magian ideas, myths, archetypes, abstractions, and by Yahud-Nazarene mythology, theology, and ethos. And the mundanes keep suckering the stuff up, and proclaiming that they have "empowered" or "liberated" themselves when all they do and have done is just exchanged one Magian mechanism of inner control for another.

MAGIAN OCCULTISM

What does Magian Occultism, in essence, express? It expresses that fundamental materialistic belief, the idea, of both Homo Hubris and the Hubriati that the individual self (and thus self-identity) is the most important, the most fundamental, thing, and that the individual – either alone or collectively – can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

This is the attitude that underpins all Western societies – with their laws, their Police forces, their armies, their so-called courts of "justice", their planning, their wealth. The governments of such countries want their citizens, their mundanes, to feel "safe", to

believe that everything is under control or can be controlled; that their "enemies" can be successfully fought, with "peace" here, now, or possible soon, and that peace (inner and outer) is a desirable goal. This is the attitude that underpins The Golden Pawn, Creepless Crowley, Anton LaVey, and the pretentious pseudo-intellectuals of the ToSers. This is the attitude that leads mundane Occultist to write self-conceited drivel like "All deities, demons, forces – even God and Satan – are matters of perception…" and "Reality is a matter of perspective…" and "I command the powers of darkness to move and appear…" [Note here the grandiloquent I command the powers - a typical Magian view, as if some weasel mundane, dwelling on some insignificant planet on some insignificant Galaxy, could command the forces of Cosmic life.]

In contrast, here is a quote from an ONA author which reeks of our human sinister reality:

> "We revel and delight in genuine heresy…and in being amoral. Thus, when we are criticized for inciting hate and violence, and for affirming human culling, we say: so what? For that is what we do, and we do what we do because we embrace the Dark; we desire The Dark; we seek to Presence the Dark – Chaos – upon Earth and in and through others….
>
> When we are criticized for championing what is heretical in our societies, we say: so what? For that is what we do…Thus do we seek to ignore, to transgress, the laws, the limits, that the mundanes set to protect themselves and their societies, for we are rebellion itself: outlaws who thrive beyond and in the margins that mark the boundary between The Light and The Dark...
>
> Our way is the way of action, of deeds, of violence, terror, revolution, combat, war. The way of the real heretic who leads and manipulates others, the human shapeshifter who plays,

who acts, a rôle in the living game which is the life, the societies, of the mundanes...

Where there is The Darkness, we are. Where there is Chaos, you will find us lurking, leading, manipulating. Where there is Heresy, you will find us as instigators, as champions of The Forbidden. And where there is a law, you will find us transgressing it…"

What's missing in Magian Occultism? Two crucial things – real sinister supra- personal forces, and an Aeonic perspective.

While all this wallowing in mundane Occult carnality – and prancing about believing you're some sort of god – is fine, it gets boring, mundane, after a while. It's actually kind of childish, your teenage years of exploration of your body and the world. But there comes a time when real sinister folk begin to ask – "Is this all there is? Am I nothing more?" That is, you have to grow up; move on.

For non-Magian Occultists this moving on means you put what you've learned into practice, in the real world, beyond your bedroom, beyond your local coven, lodge, temple (or whatever) meetings and rituals; beyond your own self-absorption. You connect, real-time, with the world, with society, mundanes – and have a wider vision, a longer perspective, and so begin to see mundanes as a resource; begin to think of having a sinister family of your own, and planning ahead for your sinister sons, daughters, grandchildren, and beyond. You also put yourself into this larger perspective – the acausal, of whatever you want to call it. You begin to understand that, really, all those words about being a god were just so much hype. You're mortal – you get ill; sad; one day you'll die. You can't strike your annoying neighbor dead with a bolt of lightning. Heck, you can't even turn base metal into gold and so give up your daytime job.

So, non-Magian Occultists get to the point where their knowledge, their ability, their experience and understanding, tells them that there really are strange, dark, deadly, dangerous, things "out there" which no spells, no books, no conjurations, no "prayers", no offerings, no submission, and especially no delusion about being a god (or goddess) can control. As that famous ONA quote goes -

> "It is of fundamental importance – to evolution both individual and otherwise – that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought "face-to-face", and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and "evil". They need reminding of their own mortality – of the unforeseen, inexplicable "powers of Fate", of the powerful force of "Nature"… This means wars, sacrifice, tragedy and disruption…for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things…." *To Presence the Dark*

It's this reality that mundanes Occultists – following Magian Occultism – don't like, wouldn't admit, and can't face, in their cowardice and self-delusion. But it's this sinister reality that non-Magian Occultists revel in and enjoy, for to them Presencing the Dark is an expression of their adult sinister nature, just as wallowing in and pursuing carnality was an expression of their teenage years and nature.

Thus, non-Magian Occultists define Satanism as "The acceptance of, or a belief in, the existence a supra-personal being called or termed Satan, and an acceptance of, or a belief in, this entity having or being capable of having some control over, or some influence upon, human beings, individually or otherwise, with such control often or mostly or entirely being beyond the power of individuals to control by whatever means…"

THE MAGIAN OCCULT CON

To see just how the Magian Occult con, this Magian manipulation, this control, works, let's consider just two Occult archetypes – Satan, and Baphomet.

According to everyone except the ONA, Satan is regarded as, in origin, a Nazarene-Yahud archetype or deity. For non-Magian Occultists, however, the Biblical Satan is derived from older non-Semitic myths and legends, with the real Satan being a "…living entity who lives in the acausal continuum, and Who can presence in the causal continuum in some physical form (male or female) and cause, provoke, or be the genesis of, changes there."

According to everyone except the ONA, Baphomet is some kind of male symbol and/or archetype, depicted according to a drawing in some work by Elephant Levi. Thus, in the Occult workings of the mundanes who adhere to this, Baphomet is invoked or used as a means of aiding some pseudo-mythical self-mastery or self-deification, or what-not. Or even as a means of understanding and mastering Reality, blah blah blah.

However, for non-Magian Occultists, Baphomet is female, the Dark Goddess, and part of a tradition much older than the fables, fantasies and persecution stories found in such Magian texts as the Bible.

For non-Magian Occultists, Baphomet is

" …a sinister acausal entity, and is depicted as a beautiful, mature, women, naked from the waist up, who holds in Her hand the bloodied severed head of a man. Thus, she is the dark, violent, Goddess – the real Mistress of Earth – to whom human sacrifices were, and are, made and who ritualistically washes in a basin full of the blood of Her victims. According to aural legend, she – as one of The Dark Gods – is also a shapeshifter who has intruded ("visited", been presenced or manifest) on Earth in times past, and who can manifest again if certain rituals are performed and certain sacrifices made.

Traditionally, it was to Baphomet that Initiates and Adepts of the Dark Tradition dedicated their chosen, selected, victims when a human culling was undertaken, and such cullings were – and are – regarded as one of the prerequisites for attaining sinister Adeptship…"

The essence of the Magian Occult con is the grandiloquent, the delusional, "I command the powers…" This is just so urban; so redolent of Homo Hubris, of mundanes, living in cities under the control of some government or some authority.

The Magian Occult con works like this. (1) You're safe – provided you have the words of power, the spells, the conjurations, the illusion you're a god, and you use the deities or forms or archetypes we tell you to use (for they're made up to scare little children or to stop you finding the real ones); (2) you're a really powerful magickian – a great Occultist – or you can become one, so long as you play by our rules, and don't upset the system of causal abstractions we've put into place; (3) we'll keep you confused and serve up a mix of world mythologies and legends – our mix-n-match – from which you can pick and choose at your leisure so that you'll feel you've discovered something Occult and awesome; (4) you can have your teeny rebellion so long as you

don't actually do anything really subversive or dangerous or which really threatens our materialistic status quo; and finally (5) now that you've been a good boy or girl, we'll reward you by hyping you and your works and will make you into a mundane icon.

Truth is, that Elephant Levi, The Golden Yawn, Creepless Crowley, Anton LaVey, and their ilk – like the fantasists who believe some literary, made-up, pseudo-mythology is real – are all the same; part of the same illusive, make-believe, childish mardy world-view. No wonder then that they have to resort to trying to impress others by saying stupid things such as "Tiamat is the keeper of mysteries…" and "I command the powers…"

Non-Magian Occultist traditions, like that of the ONA, are not only proudly and defiantly non-Magian, but also pre-date and by-pass the Magian pseudo- Occultism that dominates the West and has dominated the West for well over a hundred years.

One is a means to inner liberation and sinister Aeonic change, while the other is a means of delusion and control. One is redolent of real, primal, non-urban – tribal – human culture, of a living tradition, where there is an understanding of the strangeness, the danger, of life, and an appreciation – and respect for – what is non-human and un-natural. The other – the Magian way – is just so redolent of domesticated arrogant human beings who delude themselves that reality is what they make it, what they perceive it to be, and who immaturely believe they

– some puny, mortal, human being – can command the forces of life, Nature and the Cosmos, where Satan and Baphomet are merely symbols and some "thing" they can control.

So, let the Magian pseudo-Occultists wave their plastic light-sabers around while they battle with – and ultimately control – the dark forces (copyright Magian Inc.) they've read about in some book; while we get on with Presencing the Dark, and being that

balance between the Light and the Dark that is the genesis of real human evolution.

PART III - SINISTER TRIBES, INDIVIDUALITY, AND WAY

Why the creation of sinister tribes, when the nature of a tribe is so counter to individual evolution?

Because individual evolution per se is not the goal. Rather, it is the evolution of the individual in synchronicity with the evolution of our species and the Cosmos – because we individuals are a symphonic synchronicity and thus partake of and importantly can bring-into-being the evolution of the Cosmos. That is, the individual is but a nexion: an affective and effective means of synchronicity, of Change (and thus a connexion to, and part of, the living being that is Nature, that is Life presenced on this planet, Earth).

For the aim is not the glorification of the individual – the reinforcement of their ego and of the delusion of our separateness – but rather the development of new faculties, of a new type of individual for whom there is both causal and acausal knowing, and thus an Aeonic perspective.

acausal knowing brings the uncovering of this esoteric truth of the individual as a living nexion – and thus of how they are not, and will not be, an isolated being. This knowing of being such a living nexion is the knowing of our true human nature, and of our cosmic, supra-terran, and acausal, potential.

Part of this discovered truth is that of how such small tribal communities are – or rather can be – living beings; a new type of living consciously presenced by us in the causal, and a type of living which aids the evolution of the individual in the

aforementioned manner. That is, such communities – such tribes (and there are various types of tribes) – are a type of cosmic sorcery, *an esoteric symbiosis*, by means of which the individual can interact with Nature and the Cosmos (and other human beings) in ways necessary for Aeonic Change, with such interaction being beneficial to individuals in terms of their psyche, their knowing, the development of their faculties, and so on. Or, expressed another way, such tribal communities provide opportunities which enhance living and life in ways which change, evolve, Life itself and individuals themselves.

The notion of the so-called deification of the individual derives from the flawed and delusional system of the Magian, and is a manifestation of the basal error of causal abstraction. For this notion – this delusion – separates the individual from their own living psyche and from the livings beings to which the individual is connected (such as Nature, the Cosmos, all Life). That is, ways based on such Magian abstractions close the nexion that the individual is to the acausal – to Nature, the Cosmos – with the result that there is at best a stasis, and at worst, a de-evolution of the individual, down to Homo Hubris. Of course, individuals with such closed nexions seldom if ever know this, since they are subsumed by delusions and by the unbalanced arrogance so typical of Homo Hubris and those who have never felt, in their being and *sans* all abstractions, the Life that is manifest in Nature, in the Cosmos beyond Nature, and in the acausal. In contrast to Magian delusions, a genuine esoteric Way is a means of dis-covering these connexions, aiding and developing them, thus enabling the true evolution, the living growth, of the individual *in symphony* with such beings. Hence, tribes are another living means of becoming connected to Life and to – and then manifesting – the potential within us as individuals.

It is thus a question of seeking and attaining an esoteric, alchemical, balance within one's self – by esoteric and practical means and thus of a knowing of Life, of beings, beyond – and then using this necessary practical, individual, foundation to partake of new ways of living, new practical experiences, as the next and necessary beginning which is a genuine cosmically and acausally involved and involving evolution.

For one should ask – *what is evolution?* There is the causal-only lifeless abstraction called "evolution" as understood by the Magian and the likes of urbanized Homo Hubris, and then there is the living alchemical evolution of esoteric Change, of esoteric symbiosis, understood by those who, if only intuitively at first, have empathy enough to feel the living beings beyond themselves, manifest most often in the past in a certain esoteric and nameless knowing of Nature, and which knowing was and is manifest in the Rounwytha.

What do you mean when you say deification of the individual derives from the system of the Magian?

We use the term Magian to refer both to the hybrid ethos of Yahoud and of Western hubriati, and to those individuals who are Magian by either breeding or in character. In essence, the Magian ethos represents the hubris of the *tyrannos*, where either some deluded oligarch or some oligarchy seeks to constrain, stifle, control or breed mundanes for their own deluded, egotistical, materialistic ends, or where deluded mundane individuals preen and pride themselves that they are important and "in control".

Often, the two types feed off each other so that there is or there develops a dependency of the deluded, and often the two types manufacture some or more causal abstractions which feed their own delusions and which maintain their mundanity.

In Occultism, the Magian ethos is evident, for instance, in the materialistic pseudo-Satanism of LaVey and his followers; in the abstract, non-numinous, pseudo-intellectualism of Aquino and the Temple of Set; in the posturings of Crowley the charlatan; and in the mundane silliness that is so-called chaos magick.

As I wrote in my essay, *Concerning God, Demons, and the Non-Jewish Origin of Satan*, Magian Occultists:

> " Try and dispense with The Devil/The Dark Power/The Dark Forces/Satan – and also often God – and instead deify themselves, believing such stuff as, 'Reality is what I make it or what others have made it, or perceived it to be.' They then proceed to use various allegedly magickal or Occult workings (their own or from others) – and/or some esoteric practices cobbled together from world religions and world folklore – in to try and attain and develop their inner deity, their Higher Self, or to try and control and sanctify their own minds, or some such guff.
>
> These Western mostly urban-dwelling Occultists have thus tried, by massaging their ego, to remove the sinister power of the numen – the inner and outer Darkness that exists – from themselves, the Cosmos, and their world, and provided their urban life-style keeps them, as it mostly does, reasonably well-fed, sheltered from the elements, well-entertained, fairly comfortable, and removed from the hard learning arising from personal suffering (from *pathei-mathos*), then they are fairly safe in, and almost always content with, their delusion.
>
> Thus do they, in the relative safety of their urban-dwelling world, concentrate on 'refining their self', with the aim of bringing their 'unique individuality', and more and more so-called individualism, to the world at large. "

Furthermore:

> What requires understanding is that – in complete contrast to Magian Occultism, and the fake medieval Hebrewesque Grimoires, and charlatans such as Crowley – there is no way for us, as temporal mortal beings, to control whatever demons or whatever acausal entities we may draw forth, or presence, in the causal continuum. No "words of power" to control such entities; no "God" to fall-back on; no "circle of protection". No potion, no spell or conjuration to save us, or others. No "secret Grimoire" wherein we can find the means to make ourselves "master" or "mistress" over such acausal energies. For such acausal energies, such acausal entities – of whatever acausal type or acausal species – are unbound by the constraints of our causal continuum and certainly unbound by our own puny mortal human nature. For most such entities, from our causal perspective, are "immortal". *Sinister Demonology*, ONA, 122yf

Thus, the essence of Magian Occultism lies in the delusion that incompetent, mundane, human individuals are, can be, or should be, masters of everything and can thus control anyone and anything, if they have the right Occult techniques, the right "words", the right "rituals", the right "beliefs", the right "understanding" of some so-called esoteric doctrine manufactured by some person or some group.

In contrast, the essence of The Sinister Way lies in the knowing, from direct practical personal experience, of the sinister power of the numen; that is, of ourselves as one microscopic nexion, and thus as one connexion to the acausal, and which dangerous acausal we cannot fully control or even currently correctly comprehend by means by words and language but which we can aspire toward by using The Dark Arts to first balance and then evolve ourselves.

In ordinary, modern, life, the Magian ethos is evident in Homo Hubris with their delusion of being "free, independent" beings while they are, in reality, but minions, drones, of The State, obeying (or forced to obey) the satraps of The State (the hubriati) and striving for material (un-numinous), Magian-given, goals.

Thus, the essence of Magian ethos in modern life lies in the delusion that human individuals are, can be, or should be, "free" and masters of everything, and thus can and should control anyone and anything (including Nature), if they have the right machines, the right laws, the right type of government, the right economy, the right type of State planning, the right type of organizations.

Our practical Sinister Way is a means for us, as individuals, to discover, know, to feel, to experience, the sinister numen, the essence, *sans* all mundane and Magian abstractions, then use that knowing, that experience, to become not only a new presencing of sinister individual being, but to participate, to aid, in the sinister evolution of all Life, and thus in the change of the Cosmos itself. Our tribes, our clans, our nexions, are just practical ways to do this, to presence the sinister-numen within and exterior to ourselves.

Hence our vision is Aeonic, Cosmic, and of a new type of individual, manifesting excellence of controlled and developed character, and of a new species of human being dwelling among the star systems of our Galaxy and of other Galaxies. In contrast, the vision of the Magian, and of mundanes, is mundane and material and terran and focused on preening their ego, indulging themselves, on petty squabbles and petty power on this small peripheral planet named Earth.

PART IV - MYTHOS AND LOGOS

The Order of Nine Angles considers empathy to be important, and a natural human faculty; a faculty which enables an intuition concerning –a knowing, an experience of – other humans, other Earth-dwelling life, of Nature and of the Cosmos ('the heavens') beyond the planet which is currently our home. The knowing that empathy provides is that of a-causality; of ourselves as a nexion, and of the non-linear connexions which bind all living beings because such beings are alive.

In effect, empathy provides a wordless (an esoteric) understanding – a perception – of the nature of living beings, and this perception compliments the perception of phenomena by means of the observations and experiments which forms the basis for scientific knowledge. Thus can empathy – when cultivated, developed, and used – extend the limited knowledge, and the limited understanding, of Reality that we may obtain from science.

In the O9A, the cultivation of the faculty of empathy is an essential part of the training of the initiate as it is considered to be one of the many esoteric skills which Adepts must possess, and – indeed – as one of the esoteric skills which distinguishes an Adept from a non-adept.

Esoterically, opposition to Magian abstractions is represented by the "traditional Satanism" of the O9A with their Satan - as explained in texts such as the *Geryne of Satan* - representing

"someone who is an adversary and who thus is pejoratively regarded (by those so opposed) as scheming, as plotting against them; that is, the sense is of ἐπίβουλος - scheming against/opposed to (the so-called 'chosen ones'). Someone, that is, who stirs up trouble and dissent."

The O9A Satan is therefore a being who is opposed to those (such as Zionists) who regard themselves as chosen by their monotheistic God. Which explains why the O9A regarded NS Germany as a Magian heresy and as "a burst of Luciferian light – of zest and power – in an otherwise Nazarene, pacified and boring world."

Exoterically, Magian abstractions have replaced living cultures, and their often rural communities, with a vacuous, artificial, nationalism; with materialism both capitalist and Marxist; with abstract ideologies and religions, and with an increasingly artificial way of urban living.

A moot point in respect of Vindex is whether the practical (exoteric) opposition to the Magian ethos will be political, social, or involve an armed struggle. Prior O9A Phase (or iteration) Three of O9A aeonic strategy, the armed struggle option was favoured with Vindex idealized as a male or female warrior who leads an armed urban or rural gang and who - like Brüder Schweigen - achieves notoriety but which, unlike Brüder Schweigen, whose members are not caught but who instead create an "urban legend", and who thus attract followers and instigate an armed revolt against The State.

More recently, there has been some support among O9A associates for social, educational, cultural, and spiritual, movements such as Reichsfolk whose aims include establishing new rural communities where people they can live among their own kind according to their own folkish traditions, customs and laws. Which communities will form the foundation of the New Aeon following the collapse of the Old, the Magian distorted, Aeon.

ADDENDUM - A NOTE ON SOME TERMS

Magian

The term Magian is used to refer to the hybrid ethos of Yahoud and of Western hubriati, and also refers to those individuals who are Magian by either breeding or nature.

The Magian ethos expresses the fundamental materialistic belief, the idea, of Homo Hubris, Yahoud, and the Hubriati, that the individual self (and thus self-identity) is the most important, the most fundamental, thing, and that the individual – either alone or collectively (and especially in the form of a nation/State) – can master and control everything (including themselves), if they have the right techniques, the right tools, the right method, the right ideas, the money, the power, the influence, the words. That human beings have nothing to fear, because they are or can be in control.

Magians (as a breed) are a specific type of human being – they are the natural exploiters of others, possessed of an instinctive type of human cunning and an avaricious personal nature. Over the past millennia they have developed a talent for manipulating other human beings, especially Western mundanes, by means of abstractions – such as usury and "freedom" and Marxian/capitalist "social engineering/planning" – and by hoaxes/illusions, such as that of "democracy". The easily manipulated nature of Western mundanes, and the Magian talent for such things as usury and litigation/spiel, their ability to cunningly manipulate, and their underlying charlatanesque (and almost always cowardly nature), have given them wealth, power and influence.

As such, Magians are – currently – our natural and indeed our necessary mortal enemies, not simply because of their influence and control over mundanes (something we ourselves seek to do to

achieve some Aeonic aims) but essentially because Magian influence and control is de-evolutionary in the worst possible sense (breeding as it has and does Homo Hubris), whereas our influence and guidance is and would evolutionary in the best possible sense; a means to liberate individuals, practically – from the tyranny of causal abstractions – and psychically, to extend their consciousness by, for example, awareness of the acausal and through the sinisterly-numinous goal of leaving this planet, our childhood home.

Causal Abstractions

Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearality – of causal reductionism, of a simple cause-and-effect, of a limited causal thinking.

All abstractions are devoid of Dark-Empathy and the perspective of acausality, and thus are redolent of, or directly manifest, materialism and the Untermensch ethos derived from such materialism.

Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, "image" or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some "perfect" or "ideal" form, category, or thing, is part of abstraction.

Abstractions hide the true nature of Reality – which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond.

According to the ONA, the so-called Occult Arts – and especially the so-called Satanism – of others are manifestations of causal abstractions, lacking as they do the learning of the skills of Dark-Empathy, Acausal-Thinking, and Sinister Sorcery, and thus lacking as they do the ability to develop our latent human faculties and our latent sinister character.

Homo Hubris

A type of mundane, and a new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious mostly urban dwelling denizen – this creation of the modern West – is the foot-soldier of the Magian, and is distinguished by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes (such as the Hubriati) manufactured the vacuous, profane, vulgar mass entertainment industry – and mass "culture" – of the modern West, just as it is Magian Occultism, the Magian- controlled Media, and the "spin", the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of their potential as human beings.

Hubriati

The hubriati are that class of individuals, in the West, who have been and who are subsumed by the Magian ethos and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy

(elected and unelected) that forms the controllers of Western governments are almost excursively hubriati.

Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called "democracy".

Mundane

Exoterically, mundanes are defined as those who are not of our sinister kind – that is, as those who do not live by The Law of the Sinister-Numen (qv).

Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions (qv).

Vindex

Vindex is the name given to the person (male of female) who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West".

The main opponent of Vindex – both on the practical level and in terms of ethos – is the Magian. The main allies of the Magian have been the hubriati of the West – that is, the vulgar Western oligarchy which had originally bred and maintained the White Hordes of Homo Hubris as toiling-workers, salary-slaves and foot-soldiers for their materialistic system of industrialism, capitalism, colonialism and vacuous (un-numinous, abstract) States, and which hubriati, in the early part of the twentieth-century (CE, or Era Vulgaris), came to enthusiastically adopt and evolve the Magian ethos, until the Magian ethos has, since the ending of The First Zionist War, come to represent the modern West, with the

White Hordes of Homo Hubris now effectively the toiling-workers, salary-slaves and foot-soldiers for the Magian, and whose taxes, work and sacrifices serve to keep the whole rapacious Magian system alive. The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is: (1) the way of tribes and clans in place of the abstraction of the modern nation-State; and (2) the way, the law, of personal honour in place of the abstract laws made by governments.

APPENDIX I - SINISTER TRIBES AND THE TYRANNY OF THE STATE A BRIEF DIATRIBE

Our wyrd – our true nature, as human beings capable of consciously participating in our own evolution and that of the Cosmos – is most obviously manifest, in a practical way, through our sinister *warrior* tribes and our Law of the Sinister Numen. Furthermore, if we know, and if we develop, our wyrd, we become, we are, a particular new type (a new breed) of human being – quite distinct from the mundanes. In essence, we become Dark Warriors, living and if necessary dying by the Law of the Sinister-Numen.

Our sinister tribes are a practical, a darkly-numinous, evolution of that natural tribal instinct that lives within us and which has lived within us, and which tribal instinct has made possible (hitherto mostly unconsciously) our evolution, as human beings. That is, the sinister tribes of the ONA are a means whereby we can access and increase our own acausal energy, as individuals, and participate in our own evolution, and that of the Cosmos. To do this – to know and to live our wyrd – is to live in a symbiotic relationship with others of our new kind; to balance our unique

individuality with our necessary and natural and *numinous* (that is, honourable) co-operation with others of our kind. For it is such *honourable* (numinous) co-operation with others of *our own kind* (within our own tribal family) which presences and which allows our own individual wyrd to be evolved.

In direct opposition to our wyrd is the modern tyranny of The State, which is un-numinous and de-evolutionary in nature, purpose and intent. For the State takes away our natural right of personal honour, and that natural and evolutionary way of living which is tribal, and replaces honour by impersonal, lifeless, abstract "law", and replaces tribes by the impersonal, lifeless, abstract, State and nation, which are – despite the illusion and pretence of democracy by some such States – are all run by an oligarchy, for the benefit of that wealthy and privileged oligarchy.

In place of the natural and personal knowing – the acausal-knowing – of our tribal (extended) family, there is the impersonal causal lifeless "knowing" of our place as some mechanistic "citizen" of the State or nation. In place of the natural loyalty to, and the care of and from, our own tribal family – based on a personal, numinous, knowing and loyalty – there is the division of us into isolated, un-numinous and de-evolutionary single family units, dependent on usury, and where our given purpose is to toil for the State, on behalf of The State, or for ourselves and our single isolated family unit, and to which State we have to pay, for all of our working lives, mandatory taxes, thus making us wage or salary slaves, almost always burdened by debt.

In place of our natural, healthy, evolutionary warrior way of life – based on a tribal way of living and the law of personal honour – the State denudes us of numinous meaning, of wyrd, and provides us only with de-evolutionary aims and goals. In place of the glory of a Galactic Imperium, and the promise of a warrior-won acausal

existence, the tyranny of The State provides us with only causal illusions and abstractions and meaningless "rewards", so that we remain tame, domesticated, animals, paying our taxes, and subservient to their dishonourable enforcers, the bullies they call the forces of their "law and order."

Thus, we by our very nature, by our wyrd, are violently, implacably, and in all practical ways, opposed to the State and its de-evolutionary self-serving tyranny.

APPENDIX II - O9A CODE OF KINDRED HONOUR

Those who are not our kindred brothers or sisters are mundanes. Those who are our brothers and sisters live by – and are prepared to die by – our unique code of honour.

Our Kindred-Honour means we are fiercely loyal to only our own kind. Our Kindred-Honour means we are wary of, and do not trust – and often despise – all those who are not like us, especially mundanes.

Our duty – as individuals who live by the Code of Kindred-Honour – is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves.

Our duty – as individuals who live by the Code of Kindred-Honour – is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those of our brothers and sisters to whom we have sworn a personal oath of loyalty. Our obligation – as individuals who live by the Code of Kindred-Honour – is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never willingly submit to any mundane; to die fighting rather than surrender to them; to die rather (if necessary by our own hand) than allow ourselves to be dishonourably humiliated by them.

Our obligation – as individuals who live by the Code of Kindred-Honour – is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary and suspicious of them at all times.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our serious disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone – mundane, or one of our own kind – who impugns our kindred honour or who makes mundane accusations against us.

Our duty – as individuals who live by the Code of Kindred-Honour – is to settle our non-serious disputes, among ourselves, by having a man or woman from among us (a brother or sister who is highly esteemed because of their honourable deeds), arbitrate and decide the matter for us, and to accept without question, and to abide by, their decision, because of the respect we have accorded them as arbitrator. Our duty – as kindred individuals who live by the Code of Kindred-Honour – is to always keep our word to our own kind, once we have given our word on our kindred honour, for to break one's word among our own kind is a cowardly, a mundane, act.

Our duty – as individuals who live by the Code of Kindred-Honour – is to act with kindred honour in all our dealings with our own kindred kind. Our obligation – as individuals who live by the Code of Kindred-Honour – is to marry only those from our own

kind, who thus, like us, live by our Code and are prepared to die to save their Kindred-Honour and that of their brothers and sisters.

Our duty – as individuals who live by the Code of Kindred-Honour – means that an oath of kindred loyalty or allegiance, once sworn by a man or woman of kindred honour ("I swear on my Kindred-Honour that I shall…") can only be ended either: (i) by the man or woman of kindred honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is unworthy of us, and the act of a mundane.

αἰών

AEONIC WORLDVIEW

PART I - ETYMOLOGY AND MEANING

The word aeon derives from the Ancient Greek αἰών, and which Greek term historically has a diversity of meaning depending on context and whether it was used poetically (such as by Homer and Aeschylus) or whether it was ascribed a particular meaning by philosophers such as Plato and Aristotle or by later Hellenistic doctrines such as those recounted in the Corpus Hermeticum. The meaning thus varied: from 'life' to 'age' (of mortals) to the 'ageless life (the eternity) of the cosmos' to a personified deity named Αἰών who later became understood as an emanation of God.

For instance, in the Agamemnon of Aeschylus it refers to mortals: τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον [which Myatt* translates as "who - except for the gods - passes their entire life without any injury at all?"] While in Aristotle it was associated - qv. De Caelo et Mundo - with the being, the existence, of the cosmos and thence with 'the divinity'.

In the work of Carl Jung, Aion was considered to represent an 'epoch', with various epochs being associated with various archetypal symbols, such as Christ as a symbol of the Self. For Renaissance and later occultists Aeon was represented by the Major Arcana Tarot card XX signifying Judgement, usually as in 'The Day of Judgement'.

However, according to 'The Sinister Tarot' of the Order of Nine Angles (ONA, O9A) Atu XX is represented thus: "A bearded man sits at a table opposite a woman in a semi-transparent red robe. The man is dressed in black. On the table is the Septenary Star Game. To the left are the crumbling remains of a stone building, some areas of which are covered by ivy and grass. To the right is a tall,

* DW Myatt (2013). The Agamemnon of Aeschylus. ISBN 978-1484128220.

jagged stone. The man and the woman are looking toward the distance where a full moon and some stars are visible above the horizon. A burning city is indistinct on the horizon. A rent has appeared in part of the night sky and through it Dagon-like shapes are emerging."

Which 'sinister tarot' image links to how the O9A understand the term Aeon.

PART II - CAUSAL AND ACAUSAL

An aeon is the term used to describe a stage or a type of evolution. Evolution itself is taken to result from a certain specific process – and this process can be described, or explained [or 're-presented'] via a bifurcation of time. That is, evolution is an expression of how the cosmos changes over or through or because of, 'time' – this 'time' having two components. These two components are the causal and the acausal.

More exactly, the cosmos itself can be described or explained or re-presented by acausal and causal space-time. Causal space-time is 4-dimensional: there are 3 spatial dimensions (at right angles to each other) and 1-time dimension, this time dimension being linear and unidirectional. That is, causal time 'flows' in one direction only from past to present to future. Causal time is defined by this one-way flow and by the moments which are used to mark the changes in this flow. [In effect, causal space-time is the 'everyday' physical world we live in and can perceive by our physical senses. It is the world described by the laws of Physics.] Acausal space-time has n spatial dimensions [where n is at present undefined but is greater than 3 and less than infinity] and acausal time dimensions. The spatial dimensions of acausal space are not at right angles to each other. Further, acausal time is not unidirectional – it can flow in

any direction – and it is not linear: that is, it has more than one component. In effect, acausal time (unlike causal time) has more than one time-dimension.

The acausal and the causal can be considered as two different 'universes'. The causal universe contains physical matter – that is, varying types of physical energy. We are familiar with the various forms of this physical matter – stars, planets, the rocks and elements forming the planets. The acausal universe likewise contains matter – acausal matter or energy. This acausal energy and its changes in acausal space-time can be described by a new science which uses the non-spatial geometry of the acausal and a representation of acausal time.

At present, we are mostly unfamiliar with the types of acausal energy. However, the acausal universe intersects or manifests in the causal universe at specific places – that is, a particular type of acausal energy is present in the causal universe at these places. These places are life-forms or living organisms. That is, a living organism is a region of the cosmos where the fabric of causal space-time and the fabric of acausal space-time meet or 'intersect'. The more evolved, the more complex, the life-form or organism, the greater this intersection.

Thus, living organisms result from a specific type of acausal energy 'flowing' into the causal universe – in effect, this acausal energy changes the structure of causal space-time. The greater the acausal energy, the more evolved, the more complex the organism. The physical death of an organism is when this energy flow ceases – the organism then becomes just inert, physical matter. Death means that the connection between the causal and the acausal is severed at the localized place of intersection.

Our own sentient life – the most advanced and complex living organism we know at present – is therefore the largest intersection

of these two universes. We access more of this specific acausal energy than any other organism we know. In effect, each individual is a nexion – that is, a connection or nexus between the two universes. Our consciousness means that we possess the latent ability to directly access the acausal.

AEONS, CIVILIZATIONS AND ARCHETYPES

An aeon is a manifestation, in the causal, of a particular type of acausal energy. This energy re-orders, or changes, the causal. These changes have certain limits – in both causal space and causal time. That is, they have a specific beginning and a specific end. A civilization (or rather, a higher or aeonic-civilization) is how this energy becomes ordered or manifests itself in the causal: how this energy is revealed.

A civilization represents the practical changes which this energy causes in the causal – in terms of the effect such energy has on individuals and this planet. A civilization is tied to, is born from, a particular aeon. By the nature of this energy, a civilization is an evolution of life – a move toward a more complex, and thus more conscious, existence.

An inexact analogy would be an oak tree – in this case, the surface of the soil is the boundary between the causal (above the soil) and the acausal (below or in the soil). The roots of the tree are thus in the acausal [and here represent acausal energy] and the trunk and branches are in the causal. The civilization is the trunk of the tree, and the aeon is represented by the roots – they 'drive' or make the growth and thus determine the shape and health of the tree. The societies that make up a particular civilization are the branches of the tree, and the individuals who make up the societies are the small twigs and the leaves of the tree.

Aeons, civilizations and individuals are examples of organisms. They are all created, or are born; they all grow and change; and they all at some time die. They all occupy a finite space over a finite span of time. They all undergo metamorphosis or change. They all possess an organic structure of change. This structure – for aeons, civilizations and individuals – is of a similar type, and it can be studied and thus understood. That is, various 'models' can be developed to describe this structure and the changes it undergoes.

In essence, a civilization is the practical manifestation of a particular aeon, and an individual is an aspect, or part of, a particular civilization or a particular culture. A culture represents the various stages below that of a civilization – cultures are also an evolutionary development, a coming-together of individuals which enables more of the acausal to be 'accessed' and which thus produces changes for those individuals.

A civilization, however, represents a much higher stage of development – a conscious awareness. Here we are only concerned with civilizations and the individuals associated with civilizations – for the simple reason that compared to civilizations, cultures and the peoples associated with them, are relatively insignificant in evolutionary terms: cultures are the evolutionary forms which pre-date civilization. The reality is that civilization, and thus aeons, are the first significant manifestations of individual consciousness and thus creativity.

All the individuals associated with a particular civilization – unless and until they attain a specific degree of self-awareness [variously called 'individuation' and 'Adeptship'] - are subject to or influenced by their psyche. This psyche draws its energy from – is determined by – the civilization and thus the aeon. In practical terms, the psyche is a manifestation of the acausal energy that creates/created the civilization. Archetypes (in the Jungian sense)

are one aspect of the psyche – that is, archetypes are expressions of the acausal energy which a particular civilization represents.

This acausal energy determines and/or influences the actions and behaviour of the individuals of the civilization. That is, for the majority of individuals, their Destiny is that of the civilization itself – they do not possess a unique Destiny of their own. Only those individuals who have achieved the stage of evolutionary development which individuation/Adeptship represents have a unique Destiny, because only these individuals have freed themselves from the mostly unconscious influences and constraints which the psyche imposes. In terms of the inexact oak tree analogy, an individual with a unique Destiny is a seed or acorn which breaks free of the tree and can begin a new life as a sapling – if it survives.

The energies which a particular aeon and civilization represent are unique to that aeon and its associated civilization. That is, each civilization and aeon has its own unique, separate identity: its own ethos. Each civilization represents a stage of evolution, a step forward in the process of evolution itself. This means that each civilization has unique archetypes and that these archetypes are born with that civilization, grow with that civilization and die with that civilization – they possess no life beyond the confines of that civilization or aeon.

An aeon lasts about 2,000 years of causal time – a civilization lasts around 1,500 years. That is, it takes several centuries for the energies of a particular aeon, already presencing or 'flowing' to Earth from the acausal, to produce practical, visible and significant changes: to re-order the causal in a specific geographical region. An aeon is linked to a specific geographical area – and there is a place, or centre or 'nexion' where the acausal energy is strongest.

This is because of how the type of acausal energy which creates a civilization works.

Fundamentally, an aeon is an actual physical presencing, on Earth, of a particular type of acausal energy. Generally, this centre acquires a religious or cult significance in the centuries before and the centuries following the emergence of the civilization associated with the particular aeon whose energies are most manifest at that centre. In general, in the early stages of a civilization, the acausal energy is apprehended in a particular archetypal or mythological way which is unique to that civilization.

The list in Table I describes the energy associated with a particular civilization – although it should be understood that such descriptions, in terms of 'ethos' and such things, are merely inaccurate guides to the type of energy. Such things as 'ethos' are how the individuals within a particular civilization apprehend such energy. This apprehension is both causal and acausal – in inexact terms, both rational and intuitive. This ethos, like a civilization, grows and changes; i.e. it evolves, while retaining the same inner essence.

The four civilizations listed in Table I are the higher or aeonic civilizations – i.e. those which have changed/shaped our conscious evolution. Four other civilizations have existed [the Egyptiac; the Indic; the Sinic and the Japanese] but they (a) have not contributed significantly to such evolution (i.e. they lack large-scale creativity) and (b) they are related to an already existing or a previously existing civilization.

The criteria for an aeonic civilization are: (1) it possesses a distinctive ethos [note: an ethos is not a 'religion' - rather, it is a particular and original "outlook on the world" and a particular way of living]; (2) it arises primarily from a physical challenge [rather

than from a social challenge such as the disintegration of another nearby civilization]; and (3) it is creative and noble on a large scale.

In analysing civilizations and their changes, the insights of both Toynbee and Spengler are interesting – forming the basis for further analysis and extension. Basically, Spengler expressed the organic nature of a civilization (although he did not fully and accurately define what a civilization is) while Toynbee provided an historical formulation for the formative changes a civilization undergoes (such things as a 'Time of Troubles' and a Universal State or Imperium) and a useful definition of civilization (in terms of being a response to a physical or social challenge). Cliology, although based on these insights, does not depend on the minute details inherent in their work; rather, what is essential is extracted and used as a foundation to build another more far-reaching model.

The mechanisms by which civilizations have hitherto affected evolution is that of 'creative/heroic' individuals. Most of these individuals are influenced by the ethos of their civilization to act or to express that ethos by their living. Hitherto, few individuals in any civilization have reached the stage of conscious evolution which frees them from the influence (mostly unconscious) of the civilization's ethos or wyrd. Of course, there are many who now believe they have done this – as there have been some individuals who believed this in the past; but belief is not the same as reality.

It has been and is one of the primary aims of genuine esoteric arts to enable individuals to reach the stage of conscious evolution and thus personal development, where they become free of such influence – i.e. for individuals to achieve a uniqueness of identity, a personal wyrd. This development requires the cultivation of insight, knowledge, intuition and reason – and for this cultivation to be achieved it is necessary for individuals to know and

understand how and why things like civilizations and aeons are as they are. What I have called 'cliology' is an expression of such understanding, and as such a study and understanding of cliology - that is, the science of aeons and the study of the acausal - aids conscious development, thus making Adeptship/individuation possible and enabling aeonic magick (sorcery).

The pattern which each and every civilization follows can be symbolized and thus studied. The same is true for both an aeon and an individual. This symbolism enables two important things. First, it enables an objectification – a rational insight into and thus understanding of the patterns and processes themselves. Secondly, it significantly develops an already existing mental faculty and creates a new one – the ability to reason in abstract symbols, and the ability to reason in numinous symbols.

The ability to reason in abstract symbols basically describes mathematics (and thus the laws of Physics which are best expressed in mathematical form). Cliology extends the intellectual faculty which mathematics encourages and develops by creating an abstract-esoteric symbolism which represents the acausal and some of the effects of this acausal in the causal. [For a brief outline of this abstract symbolism see the MSS: *Cliology - A Basic Introduction*] Further, cliology creates and encourages the development of an entirely new faculty of consciousness – the ability to think in numinous symbols.

This difference between purely abstract symbols and numinous symbols is important. Basically, a numinous symbol is a symbol which possesses acausal energy – it captures the essence of something which is acausal, and in doing this the symbol has the power to provoke or cause causal changes. In the simple sense [which is rather inexact] one might say a numinous symbol

possesses or has 'life' – it is a living entity in itself, although it lives in the psyche.

A rudimentary and mostly unconscious numinous symbol is an archetype; another is a myth/mythos. The numinous symbols of cliology (of which the Star Game is an excellent example) are conscious. By 'conscious' here is meant – rational, understood. An unconscious symbol such as an archetype is in reality a proto-numinous symbol – it is seldom consciously understood, being felt and/or experienced rather than rationally apprehended. Further, a conscious numinous symbol can be used by an individual to bring about controlled aeonic changes because such symbols, being understood, can be precisely controlled and directed. An unconscious symbol produces imprecise internal change and imprecise external change: that is, it is not by its nature particularly amenable to manipulation. A numinous symbol thus makes Aeonic sorcery feasible for really the first time.

TABLE I - AEONS AND CIVILIZATIONS

Aeon	Symbol	Associated Civilization	Dates	Magickal Working
Primal	Horned Beast	-	9000 – 7000 BP	Shamanism
Hyperborean	Sun	Albion	7000 – 5500 BP	Henges
Sumerian	Dragon	Sumeric/ Egyptiac	5000 – 3500 BP	Trance/ Sacrifice
Hellenic	Eagle	Hellenic	3000 – 1500 BP	Oracle; Choral-dance
Thorian (Western)	Swastika	Western	1000 BP – 500 AP	Ritual
Galactic	-	Galactic	>2000 eh	Star game and >

Notes:

1) 'BP' means Before Present (c.1980eh); 'AP' means After Present
2) There was no civilization (aeonic or otherwise) associated with the first aeon.
3) The magickal centres (or nexion) for the civilizations are as follows: Albion – Stonehenge; Sumerian – between the Tigris and Euphrates [near present-day Baghdad]; Hellenic – Delphi; Western - area in the Welsh Marches.

PART III - BASIC PRINCIPLES OF AEONIC SORCERY

All aeonic sorcery can only be used, by its nature, in three ways – (1) aid the already existing or original wyrd of an existing aeonic civilization; (2) create a new aeon and thus a new aeonic civilization; (3) distort or disrupt an existing civilization and thus the aeonic forces of that civilization.

That is, aeonic sorcery involves working (a) with existing aeonic energy (as evident in the associated aeonic civilization); or (b) against existing aeonic energy; or, finally, it involves (c) creating a new type of aeonic energy by opening a new nexion and drawing forth new acausal energies. Thus aeonic sorcery involves knowing the wyrd of the presently existing civilization and if there are/have been any attempts to disrupt that wyrd, magickally or otherwise.

The energy brought forth by aeonic sorcery can be used in three ways.

(a) Directed into a specific already existing form (such as an individual) or some causal structure which is created for this purpose. This structure can be some political or religious or social organization, group or enterprise, or it can be some work or works of 'Art', music and so on. (b) Drawn forth and left to disperse

naturally over Earth (from the site of its presencing). (c) Shaped into some new psychic or magickal form or forms – such as an archetype or mythos.

Before undertaking any form of aeonic sorcery, the cliologist [someone skilled in, knowledgeable about and who uses aeonic energies] must formulate an aim or intent. The means to achieve this must be chosen – and the practical forms, if required, must be created and be in readiness for the energies once the energies are unleashed.

If a specific form – such as a new archetype – is chosen as means, then the cliologist must be knowledgeable about archetypes and adept at manipulating magickal energies into psychic forms. Similarly, if a physical nexion is chosen as a means of accessing acausal energies, the appropriate individuals must be organized and trained to undertake the appropriate rite(s).

TECHNIQUES AND CONTROL

There are only a certain number of techniques by which acausal energy can be accessed, as there are only a certain number of ways whereby this energy, once accessed, can be directed or 'controlled' into the various forms which are to be used to spread or disperse that energy.

The first technique is creating a new physical nexion. This can be done by specific hitherto esoteric magickal rites, such as the Rites of the Nine Angles (qv.) and the Ceremony of Recalling with Sacrificial Conclusion (qv.). [It should be noted that Esoteric Chant, combined with a quartz tetrahedron, is one of the most effective ways of opening a nexion.] The chosen rite is conducted on the chosen site. It is often necessary to conduct a second or third rite within the space of a few weeks to fully open a new nexion.

The new nexion, once open, needs to be kept open and this requires regular rites on the chosen site for many years – a specific rite [which does not necessarily involve sacrifice] should be constructed to do this. This specific rite needs to be undertaken at the very least twice yearly for the first five years, and then once yearly for at least ten years. One of the best methods to use for this specific rite is Esoteric Chant using a quartz tetrahedron.

The second technique is using the advanced form of the Star Game. The cliologist sets the pieces to represent the existing aeon and the existing civilization at the specific moment of causal time the energy is to be accessed. The pieces are then selectively moved to change what presently exists and to represent the changes desired in the future.

In this technique, the cliologist becomes a nexion via the symbolism – or rather, they access the acausal via their own psyche by means of the numinous symbols of the Star Game. This is so because the Star Game exactly re-presents those intersections between the causal and acausal which are an aeon, an aeonic civilization and an individual. [It should be noted that while this technique is the simplest, it is also the most difficult, requiring great skill in the Star Game and thus a high level of cliological understanding.]

The third – and only ancient – method is mimesis. This involves imitating either (i) some aspect of an already existing cosmic/Earth-based cycle/pattern/working and then either following the natural pattern or introducing a slight variation; or (ii) creating a new pattern/cycle/mythos to describe the energies and their effects.

In practical terms this often involves (a) "acting-out" an archetypal role or drama (the key here is identification with the role – often during a ceremony involving others); or (b) creating realistic 'models' of events, symbolically imbuing them with "life"

and then acting out with these models the desired future events. [It should be noted that (a) and (b) are difficult to do properly - because intent and portrayal have to be precise- and thus are not often very effective.]

One neglected form of mimesis is creative art – using an art-form (such as a work of fiction, a sculpture) to portray someone, some sequence of events or some archetypal energy. This form becomes a nexion – and thus influences the psyche of others by those others reading/viewing the art-form. However, this form does not produce large-scale significant aeonic change.

The keys to controlling the energy are symbolism and forms. Unless it is being left undirected, all acausal energy, once accessed by whatever means, has to be directed by the person or persons who drawn it forth into the causal world. The easiest way to deal with acausal energy is to let it disperse naturally – i.e. no effort is made to control and direct it into specific forms or symbols. Such energy is 'raw' – it is chaotic and primal (when viewed from the causal) and thus exceedingly dangerous if brought forth by someone who has not attained the stage of Master/Lady Master. It is psychically disruptive.

It has to be remembered that all acausal energy cannot be contained beyond certain limits – that is, such energy produces acausal changes as well as causal changes. The causal changes are temporal ones – present or future effects caused by such energy. It is these changes which can, in the simple sense, be produced by the cliologist by that cliologist controlling or directing the energy via symbolism and/or forms. That is, these are the changes which are desired by the cliologist who uses the symbolism and/or forms to achieve them.

The acausal changes are not temporal – i.e. they are not controllable in causal time. In the simple sense, they are – or rather

appear to be – random changes. The cliologist must create or aim to create future forms and/or symbolism which takes into account the possible emergence into the causal of such acausal changes – in practice, such forms absorb the 'random' energy when it appears or manifests in the causal. If this is not done, it is possible that such energy may disrupt/distort and thus undermine the causal changes created by the cliologist. Most of these acausal changes can be gleamed from the symbolism of the advanced Star Game if the pieces are set to represent the conditions pertaining at the moment of causal time when the aeonic working is first undertaken, and if the aeonic working itself is represented by the first sequence of moves from that departure point.

To fully control and thus direct the energy, new forms and/or symbolism should be created to channel the energy. These then enshrine or come to re-present the energy. Examples of practical social forms are ideas and ideals; an example of a practical psychic form is an archetypal figure – a character from a new mythos; an example of a practical political form is a political organization; and example of a practical 'religious' form is a new ethos. All these things – and the many others like them – should be created before the act or acts of aeonic sorcery by the cliologist with the intention of them being used to cause or bring about changes in the real world, in the causal. The nature of such things should be akin to the type of changes desired. Each such creation should itself be represented by a unique symbol or sign; by a unique descriptive word, phrase or slogan; by a unique piece of sound [or 'music']; by particular collocations of colour, and so on – or by one particular individual who embodies that idea, ideal, mythos or whatever. These unique creations should embody the essence of the change or changes required.

During the act or acts of aeonic sorcery, the cliologist focuses or directs the energy so accessed into artefacts which portray or represent the unique symbols or signs, and thus into the very symbols themselves and the forms represented by those symbols. In effect, the symbols and forms become alive – they exist, have being and cause changes. They grow and undergo metamorphosis. The acquire an independent existence of their own. The greater the acausal energy presenced by or in such forms and symbols, the greater the changes produced – the more life they possess.

Fundamentally, aeonic sorcery is concerned with producing large-scale changes over many centuries – it is concerned with changing or altering the destiny of millions of peoples on time-scales which can be as long as a millennium. This requires certain abilities and certain skills – but above all it requires that wisdom and knowledge which only genuine Masters/Lady Masters possess.

TABLE II - AEONS, CIVILIZATION AND ETHOS

Civilization	Essence of Ethos	Country of Ethos
Albion	Proto-Druidism	Britain
Sumerian	Vedas	Indus
Hellenic	Iliad & Odyssey	Greece
Western	National-Socialism	Third Reich
Galactic	Galactic Empire	Solar System and >

Notes:

1) The ethos is the unique spirit, the unique wyrd of the civilization and thus the aeon. What is listed above is that practical form or expression which captures or captured the essence of a particular ethos.
2) Manifestations of the ethos include the following.

3) Little is documented about the practical (ceremonial) expression of the ethos of the civilization of Albion other than genuine Druidism (as portrayed by the Classical writers) enshrined some of its spirit, as the following quotation might:

τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς αὐχέσι τῶν ἵππων: τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγωγοῦσιν, ἐπιπαιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον, καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν ὥσπερ οἱ ἐν κυνηγίοις τισὶ κεχειρωμένοι τὰ θηρία.

τῶν δ᾽ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσι σεμνυνόμενοι διότι τῆσδε τῆς κεφαλῆς τῶν προγόνων τις ἢ πατὴρ ἢ καὶ αὐτὸς πολλὰ χρήματα διδόμενα οὐκ ἔλαβε. φασὶ δέ τινας αὐτῶν καυχᾶσθαι διότι χρυσὸν ἀντίσταθμον τῆς κεφαλῆς οὐκ ἐδέξαντο, βάρβαρόν τινα μεγαλοψυχίαν ἐπιδεικνύμενοι: οὐ γὰρ τὸ μὴ πωλεῖν τὰ σύσσημα τῆς ἀρετῆς εὐγενές, ἀλλὰ τὸ πολεμεῖν τὸ ὁμόφυλον τετελευτηκὸς θηριῶδες [...]

αὐτοὶ δ΄ εἰσὶ τὴν πρόσοψιν καταπληκτικοὶ καὶ ταῖς φωναῖς βαρυηχεῖς καὶ παντελῶς τραχύφωνοι, κατὰ δὲ τὰς ὁμιλίας βραχυλόγοι καὶ αἰνιγματίαι καὶ τὰ πολλὰ αἰνιττόμενοι συνεκδοχικῶς πολλὰ δὲ λέγοντες ἐν ὑπερβολαῖς ἐπ΄ αὐξήσει μὲν ἑαυτῶν, μειώσει δὲ τῶν ἄλλων, ἀπειληταί τε καὶ ἀνατατικοὶ καὶ τετραγῳδημένοι ὑπάρχουσι, ταῖς δὲ διανοίαις ὀξεῖς καὶ πρὸς μάθησιν οὐκ ἀφυεῖς

PART IV - THE AEONIC PERSPECTIVE OF THE ORDER OF NINE ANGLES

In many Order of Nine Angles texts mention is made of 'the Aeonic perspective' and since this perspective is an important feature of

ONA esoteric philosophy, and thus part of O9A culture and our aural tradition, some explanation should be of interest.*

The expression 'the Aeonic perspective' – also known as the Cosmic perspective –is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

An understanding and appreciation of this knowledge in all its aspects is part of the learning, the knowing, of those who are part of our culture and thus who are ONA.

THE INDIVIDUAL

In our esoteric philosophy the individual human being is regarded as a nexion. As having both an acausal and a causal nature, and as possessing, or being imbued with, a certain amount of acausal energy and which acausal energy is what animates physical matter making it 'alive'. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric praxis such as our Seven Fold Way – or our Way of the Rounwytha – are a means whereby we can rationally apprehend and thus come

* For us, culture implies five important qualities, and these qualities are: (1) empathy, (2) the instinct for disliking rottenness, (3) the faculty of reason, (4) pathei-mathos; and (5) a living aural tradition.

to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically.

In addition, the nexion that is the individual is part of the matrix of all living beings, human, of Nature, of the Cosmos. That is, the individual is a connexion to all other Life, terran and otherwise, although this connexion is dormant and undeveloped in most human beings. That is, a latent faculty. One of the aims of many Occult ways – be they termed of the Left Hand Path or of the Right Hand Path – is to make the individual aware of this connexion that they are, open it, and develop it, and certain esoteric techniques have been developed in order to try and accomplish this, with Initiation often being regarded as the beginning of this process. Our techniques to open and then develop this inner nexion include Insight Roles, the adversarial praxis of the Niner, the Grade Rituals (especially Internal Adept and the Camlad Rite of the Abyss) and the acquisition of skills developed by techniques such as The Star Game and Esoteric Chant.

In esoteric terms this means that we, the O9A, are concerned with:

1) Both Wyrd and destiny. That is, with the development of our Initiates and Adepts (their destiny) *and* with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of the Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrd.

2) Both the sinister and the numinous – the sinisterly-numinous. That is, with the knowing, the experience, the

understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites.

In practical terms this means that the individual perceives of themselves as such a connexion, balanced between all of the following: (1) their own individual past; (2) the past of their own ancestors; (3) the past of Nature; (4) the past of Cosmic life; *and* between the present and the futures of all those emanations of being. Part of this perception is thus of the nature of Aeons and how they themselves are part of an existing Aeon, an existing presencing of wyrdful energies on Earth. This perception can then – and according to their newly dis-covered and understood personal nature/character – enable the individual to choose a way of living which further aids their own personal development and which enables them to presence acausal energies in order to affect what is Aeonic, with such ways of living including that of the (often reclusive) Occult Adept, that of the Rounwytha, that of a clan/tribe/gang, that of the adversarial Niner, and that of the Balobian.

THE UNDERSTANDING

Having such a perception, the individual understands causal forms, and esoteric praxis, as a means, and a means both personal and Aeonic. That is, as a means to aid their own personal development and to participate in Wyrd and thus participate in the change, the development, the evolution, of life itself, both as manifest on our current home, terra firma, and elsewhere in the Cosmos.

Other esoteric groups, especially of the LHP, do not present them with this understanding and thus cannot offer them the opportunity of such a wyrdful participation, concerned as such LHP groups are with guff such as the 'deification of the self' and

the perpetuation of primitive human beings by means of a belief such as 'might is right'.

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary – that what presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature.

This is also why we insist on a personal knowing, on inner alchemical change; on individuals learning from practical experience, both sinister and numinous and both exoteric and esoteric. Why we are organized as we are, as kindred families and nexions, as a kindred collective, and as a culture with traditions both esoteric and aural. And why we take a long-term view of

matters both exoteric and esoteric – for our perspective is that of centuries, of Aeons.

THE ORDER OF NINE ANGLES

The ONA is thus not some 'causal form', but rather a type of nexion; a collocation of human beings connected over durations of causal Time in particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time. A causal form is just that: causal, denuded of or not possessing wyrd/acausal energy; a manufactured, lifeless, thing, a tool. A nexion is redolent of Wyrd, and is alive, a type of living entity, be such an entity an individual or a collocation of developed individuals manifest as an esoteric Order.

An esoteric Order with an Aeonic perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also – because we are redolent of Wyrd – directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy.

Thus does such an esoteric Order as the ONA provoke an evolutionary, a sinister-numinous, change in some of those so influenced, whether or not they know it and whether or not they try to hide it from themselves and others.

As I wrote in another recent essay:

> "We grow and have grown slowly, as befits our Aeonic perspective. Slowly, through personal contact, a personal

knowing, pledges of duty and loyalty based on our code of honour…It means we are something of a large, growing, unconventional family, whose relations and relatives are becoming dispersed around the Earth, and who – unlike many extended natural families – have a shared, supra-personal, purpose and a shared culture.

Naturally, like all families, sometimes there are disputes, as sometimes a young son or daughter leaves home to adopt another culture or none. But by and large the family stays together, because of our culture, our traditions, our practices, our Occult abilities and faculties, our very long-term esoteric aims and goals.

Which is one reason why many of our people have been with us, part of our family, for ten, twenty, thirty years and more, and why we have slowly grown through assimilating their friends, their sons, their daughters, their relatives, their colleagues. And why we have recruited, we still recruit and will continue to recruit, in the old-fashioned way."

UNFOLDING THE ACAUSAL

INTRODUCTION

The work brings together, from various sources, essays dealing with the theory - the idea - of acausality proposed by Myatt in the 1970s, subsequently developed by him as part of his philosophy of pathei-mathos, and which Myattian theory is primarily metaphysical. For it posits a bifurcation of Time, and an ontology of causal and acausal being, such that the cosmos is considered to consist of a (mostly unknown, to us) acausal universe (with acausal energy) and of a known (an observable, to us) causal universe containing an energy familiar to us from sciences such as physics, astronomy, and chemistry.

Myatt's metaphysical theory of Time and of Space was subsequently adopted by the occult group the Order of Nine Angles (O9A/ONA) and used by them in order to explain both the supernatural and sorcery, where the supernatural is defined (in the Complete Oxford English Dictionary) as:

> "belonging to a realm or system that transcends Nature. As that of divine, magical, or ghostly beings. Attributed to or thought to reveal some force beyond scientific understanding or the laws of Nature. Occult, paranormal."

Thus, for the O9A, the acausal became the supernatural 'realm of acausal beings'; with ourselves as a living nexion between causal and acausal; with archetypes as manifestations of acausal energy in our psyche; with sorcery understood as 'the presencing of acausal energy'; and with certain acausal beings - such as the shapeshifter historically named Satan, and entities such as dragons - having manifested themselves to us in the past: as having egressed into (or visited) our causal dimensions.

First three parts feature essays by Myatt: an extract from his detailed T*ime and The Separation of Otherness*, and his *Some Notes On The Theory of The Acausal* as well as *Understanding The Acausal*. These provide a recent overview of his metaphysical theory, and thus serve to place into context the other essays, in parts IV-VII, which are concerned with the use of this theory by the O9A. I have also included the text *Alchemical Seasons and The Fluxions of Time*, which presents, in a modern manner, the pagan insight of the ancient Camlad occult tradition in relation to Time, Nature, and 'the heavens'; and which esoteric Camlad tradition, although adopted and adapted by the O9A in the 1970s, maintained and still maintains an independent existence through a very small number of reclusive individuals in certain rural parts of England.

It is interesting to note two things. First, how in Myatt's theory, as explained in *Time and The Separation of Otherness*, the concept of physis (φύσις) is central, recalling to mind the ancient Hellenic hermeticism of the Pymander section of the Corpus Hermeticism as explicated by Myatt's own 2013 translation and commentary of that text. Second, that Myatt makes it clear that his theory of the acausal cannot, despite what some people seem to assume, be described by current scientific theories such as 'string theory' or 'quantum mechanics'. For, as he writes:

> "Current exotic theories – such as 'string theory' (including M-theory) – are still based on an ideation of space-time that involves a causal-only time (time as a measurable and a separate quantity).
>
> 'String' theories posit not only transformations of a non-zero 'string' or strings in a causal space-time instead of a 'zero-dimensional point' (or points) as in a classical three-dimensional Lorentz transformation or a four-dimensional Riemannian space, but also in possible manifolds whose dimensions are > 4

(as in a Hilbert space). Also, while they do not describe space-time as a Riemannian manifold (as general relativity does), such theories posit manifolds or structures – such as H-flux and topological 'branes' – which, and whose changes, are described by or come to be described by mathematical equations which involve a causal time – a measured or measurable movement – in relation to other properties (such as extension/space), be those other properties mathematical (as in a topology) or physical (as in a metric, Riemannian or otherwise). Thus, in perturbation theory and in order to consider possible experimental results of the theory, a space-time is posited consisting of a four-dimensional extended Minkowksi space combined with a compact Riemannian manifold; and as in M-theory where an 11-dimensional Minkowksi space has been assumed with the extra seven dimensions being 'compacted' or compactable [...]

Like 'string theory' and cosmological theories (such as general relativity) quantum mechanics is based on a posited causal space-time. Therefore, a quantum theory cannot be used to describe the *φύσις* of living beings or acausality." *Time and The Separation of Otherness*.

Anton Long makes the same point, rather more clearly, in *Debunking the Chaos*:

"Such theories depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories (including quantum mechanics) are based on and depend upon equations involving an abstract notion of causal, linear, time – as in differential and tensorial equations involving the variable dt (as in Newtonian mechanics, and as in the Schwarzschild and other metrics deriving from the variable

ds) – and which linear time cannot even be defined in any satisfactory manner sans causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time – deriving from tensorial mathematics, or some other representation – are founded on the simple, cosmologically inaccurate, notion of a causal linearality."

This collection of essays therefore should, hopefully, not only dispel some of the assumptions made about the theory of acausality and its use by the O9A, but also provide a useful overview of an intriguing, and esoterically useful, metaphysical idea.

Additionally, all footnotes (marked as roman numerals) have been moved to the end of each part as their size would be unfit for usual footnotes.

PART I - TIME AND THE SEPARATION OF OTHERNESS

CAUSAL TIME AND LIVING BEINGS

In the philosophy of pathei-mathos, Time is considered to be an expression of the φύσις of beings, and thus, for living beings, is a variable emanation of ψυχή, differing from being to being[I] and representing how a living being can change or may change or has changed, which such change being a-causal[II].

Thus, Time – as conventionally understood and as measured/represented by a terran-calendar with durations marked hours, days, weeks, and years – is regarded as an abstraction[III], and an abstraction which attempts to interpret living beings as functions of or as limited to a linear cause-and-effect described by separated

moments progressing from a past to a present and thence to some future 'time'. Such conventional measured causal time may therefore be said to contribute to the concealment of the nature of living beings.

This conventional idea of time can be conveniently described as linear or causal-time, and considered as aptly represented by the term duration, a term which is a better translation of the Greek *χρόνος* than the English word 'time', as for example in Oedipus Tyrannus vv. 73-75:

καί μ᾽ ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ τί πράσσει: τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου

But I have already measured the duration
And am concerned: for where is he? He is longer than expected
For his absence is, in duration, greater than is necessary.

Such causal-time is the time of sciences such as physics and astronomy, with the universe, for instance, considered to be an entity 'expanding' as such expansion is measured by fixed linear points termed past, present, and future. Similarly, space itself is construed as a causal, dimensional, space-time manifold[IV]. Thus and conventionally, to understand matter/energy is to 'know' (to observe or to theorize) how causal entities – such as elementary particles, or physical objects such as planets and stars – move and change and relate to each other (and other matter/energy in terms of composition and interactions) in this posited space-time manifold. There is thus a sense of physical order; a hierarchy of sub-atomic » atomic » 'classical mechanics' » gravitational » cosmological, with events occurring in the causal sequence past-present-future, and with interactions described in terms of certain fundamental physical forces, be such descriptions based on 'string

theory', quantum theory[V], relativity theory, classical mechanics, or some theory which attempts to unify current descriptions of the aforementioned causal hierarchy.

This causal time is a quantity; a measurement of the observed or the assumed/posited/predicted movement of 'things' according to a given and a fixed pre-determined scale, and which measurement and fixed scale allows comparisons to be made regarding the movement or 'change' in position of 'things'.

While this understanding of time, and of space, has provided a useful understanding of the external world and aided the construction of machines and the development of a modern technology – and thus enabled humans to set foot on the Moon and send spacecraft to photograph the planets in our solar system – it is nonetheless limited in respect of revealing and understanding the *φύσις* of beings and thus the relation between living beings.

THE ERROR OF CAUSALITY AS APPLIED TO LIVING BEINGS

The understanding of Time as a manifestation of the φύσις of beings is derived from the acausal knowing that empathy provides[VI]; and a knowing that allows us to make a philosophical distinction, in respect of Time, between an observed or posited movement and 'a change'; with the former – movement – applicable to observed or posited physical things and the latter – change – to living beings. For example 'change' describes how a tree – a living organism – grows and which change includes, but is not limited to, the measured movement (in causal time and causal space) of its branches and its trunk as measured in fixed units such as girth and height and the position and size of branches in relation to other branches and nearby objects. Such change – of a living being – is an effluvium, a fluxion[VII].

That is, living beings possess or manifest a type of Time – a species of change, manifest as a fluxion – that is different from the movement (the time) of things and thus different from the time used in sciences such as physics.

Furthermore, there is not only a distinction between a living being and a thing, but also the distinction regarding the assumed separation of beings. As a finite emanation (or presencing) of ψυχή, a living being is not, according to its φύσις, a separate being; as such, it cannot be 'known' – its nature cannot be understood – by external causal observations or by 'measuring'/describing it (in terms of 'space') in relation to other living beings or to 'things' and/or by using such observations/observational-classifications /measurements/descriptions to formulate a theory to characterize a 'type' (or genus or species) that such a living being is regarded as belonging to. For its φύσις is manifest – known – by its acausal relation to other living beings and by the acausal interconnectivity of such beings. Such a knowing is numinous; that is, an awareness of living (and often dependant) connexions and of the unity of Life beyond the finite, mortal, emanation we, as an individual human being, are.

In personal terms, the error of applying causal time, and the perception derived therefrom, to living beings is most evident in causal abstractions, and in what we may refer to as the dialectic of egoism: of ourselves as one distinct, self-interested, human being contrasted with (or needing to be contrasted with) and often opposed to (or needing to be opposed to or seen to be opposed to) other humans. Thus, for millennia we have manufactured causal abstractions and identified with one or more of them, saught to bring them into being; as we have opposed other abstractions and especially those humans who identify with some abstraction or whom we have assigned to some abstraction, such as some group

or some faith or some nation or some ethnicity or some ideology regarded as 'inferior' to 'ours' or as 'bad' compared to 'ours'. Similarly, we humans have for millennia often felt compelled to place our own self-interest, our welfare, before that of other humans – and before the welfare of Nature[VIII] – just as we have been often compelled and often are still compelled to strive, competitively or otherwise, against other humans in order to establish or reaffirm our personal identity, our difference from them (or their 'inferiority' compared to us). Thus has there been, and thus is there, hubris and suffering. Thus has there been, and thus is there, a lack of appreciation of the numinous and a lack of understanding of our φύσις and that of the φύσις of the other living beings (including other humans) who share this planet with us.

In summary, applying causal time to living beings creates and maintains division and divisiveness; while the perception of acausal time brings an appreciation of the numinous and thus a knowing of the inherent unity behind our ordinary understanding of separate living beings.

Notes:

I - While it is convenient to understand *φύσις* simply as the 'nature' of a being, the term, as used in the philosophy of pathei-mathos, implies a revealing of not only the true 'nature' of beings but also of the relationship between beings, and between beings and Being.

II - In respect of the acausal, refer to my texts *Some Notes On the Theory of the Acausal* (2010) and *Toward Understanding the Acausal* (2011).

Furthermore, it is useful to make a distinction, in terminology, between living beings/existents and non-living beings/existents. Thus, a 'thing' is used to describe matter or objects (natural or

constructed) which do not possess the quality termed life, and which life is possessed by organisms. Currently, we observe or assume life by the following seven attributes: a living organism respires; it moves or can move without any external force being applied as cause of such movement; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

ψυχή is 'Life qua being', with our own being (as a human) understood as a mortal emanation of ψυχή. Thus ψυχή is what 'animates' us and what gives us our φύσις, as human beings. ψυχή is also how we can begin to apprehend Being and how we relate to Being.

III - An abstraction is defined, in the philosophy of pathei-mathos, as:

> "A manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed. Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.
>
> All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/ distinguish/motivate living beings, abstractions involve a causal

separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation- of-otherness then there is or there arises hubris." *Vocabulary of The Philosophy of Pathei-Mathos* (2012)

The separation-of-otherness is a term used to describe the implied or assumed causal separateness of living beings, a part of which is the distinction we make (instinctive or otherwise) between our *self* and *the others*. Another part is assigning our self, and the-others, to (or describing them and us by) some category/categories, and to which category/categories we ascribe (or to which category/categories has/have been ascribed) certain qualities or attributes.

Given that a part of such ascription/denoting is an assumption or assumptions of worth/value/difference and of inclusion/ exclusion, the separation-of-otherness is the genesis of hubris; causes and perpetuates conflict and suffering; and is a path away from *ἁρμονίη*, *δίκη*, and thus from wisdom.

The separation-of-otherness conceals the nature of Beings and beings; a nature which empathy and pathei-mathos can reveal.

IV - Current exotic theories – such as 'string theory' (including M-theory) – are still based on an ideation of space-time that involves a causal-only time (time as a measurable and a separate quantity).

'String' theories posit not only transformations of a non-zero 'string' or strings in a causal space-time instead of a 'zero-dimensional point' (or points) as in a classical three-dimensional Lorentz transformation or a four-dimensional Riemannian space, but also in possible manifolds whose dimensions are > 4 (as in a Hilbert space). Also, while they do not describe space-time as a Riemannian manifold (as general relativity does), such theories posit manifolds or structures – such as H-flux and topological

'branes' – which, and whose changes, are described by or come to be described by mathematical equations which involve a causal time – a measured or measurable movement – in relation to other properties (such as extension/space), be those other properties mathematical (as in a topology) or physical (as in a metric, Riemannian or otherwise). Thus, in perturbation theory and in order to consider possible experimental results of the theory, a space-time is posited consisting of a four-dimensional extended Minkowksi space combined with a compact Riemannian manifold; and as in M-theory where an 11-dimensional Minkowksi space has been assumed with the extra seven dimensions being 'compacted' or compactable.

All such theories are currently 'exotic' because they have not yet [as of 2012] led to any unique predictions that could be experimentally verified.

V - Like 'string theory' and cosmological theories (such as general relativity) quantum mechanics is based on a posited causal space-time. Therefore, a quantum theory cannot be used to describe the *φύσις* of living beings or acausality.

VI - In respect of acausal knowing, see 'The Nature and Knowledge of Empathy' in *The Way of Pathei Mathos: A Philosophical Compendium*.

VII - The use of the term fluxion dates from the sixteenth century (ce) with the term describing a change that occurs naturally and also one that arises from or because of itself (an effluvium). A description used by John Davies in his 1616 (ce) work *Mirum in Modum*: "If the fluxion of this instant Now Effect not That, noght wil that Time doth know."

As used here, fluxion describes how a particular living being not only changes/develops/manifests (that is, in an acausal

manner) but also the fact of its (acausal) relation to other living beings and to Being.

VII - Nature is here understood as 'the creative force' that is the genesis of, and which maintains the balance of, the life which inhabits the Earth, and which life includes ourselves. This 'creative force' (or manifestation/presencing of ψυχή) can be and often has been understood as a particular type of living being, as 'Nature' personified.

PART II - SOME NOTES ON THE THEORY OF THE ACAUSAL

In respect of the theory of the acausal,[I] the terms acausality and acausal refer to 'acausal space and acausal time'. That is, and in the context of this theory, both terms refer to a posited continuum different from the causal continuum of observed phenomena; which causal continuum has been described in terms of a four-dimensional space-time; and knowledge of and understanding about which causal continuum can be obtained by means of sciences such as physics, astronomy, and chemistry.

Essentially, therefore, acausality – as part of such a formal theory – is an axiom, a logical assumption, not a belief. This axiom about the nature of the cosmos is one that derives not from the five Aristotelian essentials that determine the scientific method, but from the intuition of empathy[II] and from deductions relating to observations of living beings.

The latter point about life is crucial to understanding both why the axiom has been made and what it may logically imply. That is, a theory is proposed about the nature of known life – about why and how a living being differs from a non-living being. Currently, science cannot explain what makes ordinary matter – the stuff of

physics and chemistry – alive, and why for instance a living being, a biological entity, does not obey one of Newton's laws nor the axiom of entropy (the second law of thermodynamics).

A living being, for example, can change – grow and move – without any external physical (Newtonian) force being applied to it. In short, living beings do not behave in the same way as ordinary physical matter does, be such matter a star, a galaxy, a rock, or a chemical element interacting with another chemical element.

The acausal theory thus proposes that living beings possess what is termed acausal energy – that it is this acausal energy which in some way animates, or which presences in, a biological cell to make that cell behave in a different way than when that cell is dead. That it is such acausal energy – emanating from, or having its genesis in, a posited acausal continuum – which gives to ordinary physical matter the attribute we term life, and which thus enables a living organism (in contradistinction to ordinary matter) to, and for example, reproduce itself, be sensitive to, or aware of, its environment, and move without any external (Newtonian) force being applied to it.

Therefore what it is important to remember is that acausality is only a theory based on certain axioms, and that this theory is posited to explain certain things which are currently unexplainable by other rational theories. The things explained by the theory – which the theory attempts to explain in a logical way – are the nature of living beings, and the nature of empathy (of sympatheia with other living beings).

The theory posits an acausal realm (continuum) as the source of the energy that animates living beings; that this energy differs from the energy observed by sciences such as physics and chemistry; and that all currently known living beings are nexions – regions – where the theorized acausal intersects with, is connected to, or

intrudes into, the observed physical (causal) universe known and described by sciences such as physics.

The theory also posits that this acausal realm is a-causal in nature and that it (and thus the acausal energy said to originate there) cannot be described in terms of three spatial dimensions and one dimension of linear time[III], and thus its geometry cannot be described in terms of the current mathematical equations used to describe such a four-dimensional 'space-time' continuum (such as the tensorial equations that, for instance, describe the geometry of a Riemannian space-time).

It is therefore posited that the acausal may be described or could be described by an acausal Space of n acausal dimensions, and an acausal, un-linear, Time of n dimensions, where n is currently unknown but is greater than three and less than or equal to infinity. Currently there are no mathematical equations that are capable of re-presenting such a type of un-linear, non-spatial, n-dimensional space.

Were someone to develop such mathematical equations to describe such an acausal geometry it should be possible to explain acausal energy – i.e. acausal waves and their propagation in both the causal and the acausal, in the way that Maxwell's equations describe the propagation of causal energy/waves in four-dimensional physical space-time.

It is posited that to develop such mathematical equations requires a new type of mathematics since current geometric representations (two, three, and four dimensional) use a differential – the calculus (tensorial, matrical, Euclidean, or otherwise) – of linear (causal) time[IV].

As for the nature of the acausal dimensions, they are currently undefined except as extensions to current mathematical concepts: as non-linear and non-spatial in Euclidean terms. That is, acausal

space-time could be conceptualized as a new type of mathematical space, and not as a geometric space such as a Euclidean space of three measurable dimensions or a four dimensional space-time manifold as described by certain physical and cosmological theories (such as general relativity).[V]

Thus the new type of mathematics required would describe the new type of (acausal) geometry of this new type of mathematical space possibly having an infinite number of 'dimensions', and which geometry does not involve a linear, physically measurable, 'time' but rather something akin to a 'time' that is both topological[VI] and variable (non-linear) in its simultaneity.[VII]

To return to acausal energy. If this postulated – and presenced – acausal energy exists, then it should be capable of being detected and such energy measured, and the theory of acausality suggests that it might be possible – even using current scientific means – to detect acausal charges (defined as manifestations of acausal energy in the causal) – by microscopically observing the behaviour of a living cell and its components (such as the nucleus) under certain conditions such as observed physical/chemical/biological changes when placed in the presence of other acausal charges (living cells and their collocations).

The theory also suggests that another way might be to construct some new type of experimental apparatus which can detect acausal charge directly, and makes a comparison with how electrical charges were first discovered, measured, and then machines developed to produce and control their propagation, as in Faraday's experiments in producing electric currents. Thus such acausal energy might be harnessed in a manner similar to electrical energy.

However, the theory also makes it clear that there are currently no experimental observations to verify the existence of such

acausal charges, such acausal energy, so that the whole theory of acausality remains an interesting but speculative theory.

Notes:

I - The theory of the acausal was tentatively outlined in previous essays such as *The Physics of Acausal Energy*.

II - By empathy here is meant the natural (though often undeveloped and little used) human faculty which reveals (discovers) a type of individual (personal) knowing – a perception – distinct from the knowing posited by both conventional philosophy and experimental science. One type of this empathic knowing is a sympathy, *συμπάθεια*, with other living beings.

Empathy supplements our perception of Phainómenon, and thus adds to the five Aristotelian essentials of conventional philosophy and experimental science.

The perception which empathy provides [*συν-πάθος*] is primarily an intuition of acausality: of the acausal reality underlying the causal division of beings, existents, into separate, causal-separated, objects and the subject-object relationship which is or has been assumed by means of the process of causal ideation to exist between such causally-separate beings. Expressed more conventionally, empathy provides – or can provide – a personal intuition of the connectedness of Life and the connexions which bind all living beings by virtue of such beings having the attribute of life.

This intuition of acausality, which empathy provides, is a wordless apprehension (a knowing) of beings and Being which does not depend on denoting or naming (and thus does not depend on abstractions) and the theory of acausality is a formal attempt to explain this apprehension and this distinct type of knowing.

III - The term dimension is used here to refer to an aspect, or component, or quality, or arrangement, or an attribute of, a theorized/mathematical form (or space), and/or of an object/entity posited or observed.

One example of a mathematical form is a Euclidean space (geometry) described by three attributes – measurable dimensions – at right angles to each other. Another example is a four-dimensional manifold as used in the theory of general relativity, and one of which dimensions is a measurable (linear) 'time'. One example of a mathematical space is a Hilbert space of infinite (unmeasurable) dimensions.

Thus the term dimension includes but is not limited to something measurable by physical means.

IV - It should by now be apparent that much of the terminology currently used in an attempt to describe and develope the theory of acausality – and to describe the perception and knowing of empathy on which the theory is based – is inadequate, and that many of the terms which are used need defining and explaining, and even then are open to misinterpretation often as a result of a failure by the author to adequately define and explain them.

However, until a non-verbal – a mathematical – description of the theory is formally developed, such terminology will have to suffice.

V - Refer to footnote III for what the term 'dimension' signifies.

VI - Acausal time conceptualized as a transformation described by a topological space. Another alternative is to conceptualize acausal time as topologically variant.

VII - The term simultaneity is used here to express a quality of acausal time; that is, that the n-functions (where n is > 3 but $\leq \infty$) which describe this type of time occur throughout the geometry

described by the n-functions (dimensions) of acausal space. Or expressed somewhat differently, that not only is acausal time a simultaneous and non-simultaneous function of acausal space – and vice versa – but also that, in living beings, causal space-time is a function (simultaneous or otherwise) of acausal space-time (and vice versa).

PART III ¬ UNDERSTANDING THE ACAUSAL

In essence, what I have termed the acausal is not a generalization – a concept – deriving from a collocation of assumed, ideated, or observed Phainómenon, but instead is just a useful term used to distinguish a particular perceiveration from other perceiverations. This particular perceiveration is the wordless knowing which empathy can reveal and which a personal πάθει μάθος often inclines us toward: a revealing of the φύσις (physis) of some beings, of the non-causal connexions which exist between living beings, and of how we humans – as beings possessed of consciousness – are not only an affective connexion to other living beings but also can consciously decide to cease to harm other living beings.

For convenience, this revealing has been termed acausal-knowing to distinguish it from the causal-knowing that results from observing Phainómenon.

Hitherto, the φύσις of beings and Being has most usually been apprehended, and understood, in one of three ways or by varied combinations of those three ways. The first such perceiveration is that deriving from our known physical senses – by Phainómenon – and by what has been posited on the basis of Phainómenon, which has often meant the manufacture, by we human beings, of

categories and abstract forms which beings (including living beings) are assigned to on the basis of some feature that has been outwardly observed or which has been assumed to be possessed by some beings or collocation of beings.

The second such perceiveration derives from positing a 'primal cause' – often denoted by God, or a god or the gods, but sometimes denoted by some mechanism, or some apparently inscrutable means, such as 'karma' or 'fate' – and then understanding beings (especially living beings) in terms of that cause: for example as subject to, and/or as determined or influenced by or dependant on, that primal cause.

The third such perceiveration derives from positing a human faculty of reason and certain rules of reasoning whereby it is possible to dispassionately examine collocations of words and symbols which relate, or which are said to relate, to what is correct (valid, true) or incorrect (invalid, false) and which collocations are considered to be – or which are regarded by their proponents as representative of – either knowledge or as a type of, a guide to, knowing.

All three of these perceiverations, in essence, involve denotatum, with our being, for example, understood in relation to some-thing we or others have posited and then named and, importantly, consider or believe applies or can apply (i) to those who, by virtue of the assumption of ipseity, are not-us, and (ii) beyond the finite, the living, personal moment of the perceiveration.

Thus, in the case of Phainómenon we have, in assessing and trying to understand our own φύσις as a human being, assumed ipseity – a separation from others – as well as having assigned ourselves (or been assigned by others) to some supra-personal category on the basis of such things as occupation (or lack of one),

familial origin or status (or wealth or religion), some-thing termed 'intelligence', physical ability (or the lack thereof), our natural attraction to those of a different, or the same, gender; and so on.

In the case of a primal cause, we have again assumed ipseity because implicit in such a primal cause is a causal progression of individuals: from what-we-are (or are said to have been created for or born as) to what-we-can-be if we follow the correct way or praxis as described or revealed, for example, by a religious prophet, teacher, group or by some authority. Thus, in Buddhism there is the supra-personal Noble Eightfold Way which it is said can lead to the cessation of dukkha and thus to nibbana; while in Christianity there are the supra-personal teachings of Jesus of Nazareth as recorded in the gospels, a following of which it is said can lead the individual to eternal life in samayim/οὐρανός/caelum – the Kingdom of Heaven.

In the case of the perceiveration termed reason, there is again denotatum because of the assumptions – codified in certain supra-personal rules – whereby what is denoted by 'true' and what is denoted by 'false' may be ascertained and which 'truth' or falsity is also by that very denotatum supra-personal and 'valid/invalid' beyond the finite, the living, personal moment.

However, and in contrast to those three perceiverations, acausal-knowing is a direct and personal – an individual – revealing of beings and Being which does not depend on denoting or naming or causality or the assumption of a primal cause, and which knowing, being individual in φύσις and concerned with living beings, cannot be abstracted out from the living personal moment of the perceiveration. Thus, such a perceiveration – in respect of other human beings – does not and cannot involve and does not and cannot lead to any of the following: (i) any personal claim regarding possessing 'the truth' about some-thing; (ii) no

'correct way or praxis' or dogma or ideology which are assumed or believed to be applicable to anyone else; (iii) no understanding of or assumption of knowledge about others on the basis of assigning those others to some category or to some abstract form. Instead, there is only an intuition of the moment concerning one's own φύσις and thus a wordless individual revealing of – a numinous knowing concerning – one's own being and of one's own relation to Being and to other living beings.

This particular revealing of beings and Being therefore means that our faculty of empathy – or more correctly, a developed faculty of human empathy – should perhaps be added to the four Aristotelian essentials[I], and which now five essentials can enable us to come to know both the reality external to ourselves and the reality of ourselves (our φύσις), as individuals. That is, it is the combination of causal-knowing and acausal-knowing that can incline us toward a knowing of Reality and thus which manifests thoughtful-reasoning, a reasoned or balanced judgement (σωφρονεῖν).

The nature of living-beings that empathy reveals is of Being coming-into-being through beings and manifest in the φύσις of those beings, and of the acausal connexions between all living-beings, sentient and otherwise, and this leads us to the understanding that our own self-identity, our separateness, and even our assumed uniqueness in causal Time and causal Space, are causal presumptions. That is, a product of Phainómenon, of only causal-knowing. Since such causal- knowing is incomplete, lacking as it does acausal-knowing, it would not seem to be a sound foundation to use in the matter of making ethical judgements, for such judgements should take into consideration what empathy reveals about Being and beings.

ACAUSAL POSTULATIONS

It is possible, and certainly interesting although not necessary and possibly fallacious, to make some postulations regarding the nature of the acausal; that is, regarding the nature and extent and cause of the 'acausal connexions' between living beings that acausal-knowing reveals.

Such speculations are possibly fallacious because – while they may seem reasonable assumptions about the acausal – they (i) almost certainly impose assumed causal forms upon that-which, being acausal, might be and most probably is formless, and (ii) will of necessity involve denotatum and representation by some form of mathematics (either currently existing or yet to be developed).

Among the speculations that I have personally made in the past are the following. Of conceptualizing 'the acausal' as a continuum of acausal Space and acausal Time, in contrast to the causal geometrical Space and linear causal Time of the causal and four-dimensional continuum of Phainómenon familiar to us through sciences such as physics, chemistry, and astronomy. Such a speculation leads me to further postulate that this 'acausal continuum' could simply be 'extra dimensions' beyond four-dimensional causal space-time (a causal space-time currently conceptualized by mathematical models such as the one involving a Riemannian metric) with the cosmos therefore being an n-dimensional space-time of both causal and acausal dimensions where n (the number of dimensions) is greater than four but less than or equal to infinity, with the extra 'acausal' dimensions then offering an explanation for the difference in φύσις between living beings and ordinary matter. Which lead to another postulate regarding the existence of 'acausal energy' different from the causal energy known from sciences such as physics, and which 'acausal energy' is assumed to be what animates physical matter,

imparting to that matter what we observe as life[II], with such animation not the result of some cause-and-effect (or even some assumed acausal effect) but rather the state of such matter being alive – a living-being (a biological organism) as distinct from a non-living being (ordinary physical matter). Living beings are therefore a nexus – nexions – between the acausal aspect (or dimensions) and the causal aspect (or four causal dimensions) of n-dimensional space-time. A further speculation is that of assuming that such acausal energy is a possibly observable attribute of a living-being having the hitherto causally-observed attributes of life. This then leads to the postulation of such acausal energy having certain attributes[III], and of some or all of these attributes possibly being observable by the development of observational/experimental techniques perhaps partly based on acausal energy, and of such acausal energy therefore being manifest or capable of being manifest, as energy sans beings, in the causal continuum, with such acausal energy forming the basis for an 'acausal technology' as distinct from our current causal technology of electronics, and machines, powered by electrical energy and/or involving the flow of things such as electrons.

Regarding these speculations about 'acausal energy', there is the analogy of the discovery of electricity. Static electricity was known for many centuries, but not really understood until the concept of positive and negative charges was postulated. Later, instruments such as the gold-leaf electroscope were invented for detecting and measuring such charges, followed by the invention of other instruments, such as frictional machines and the Leyden jar, to produce and accumulate, or store, electric charges, and to produce small 'galvanic currents' or electricity. Then the experimental scientist Faraday showed that 'galvanic currents', magnetism and static charges were all related, and developed what

we now call an electro-magnetic generator to produce electricity. Thus, from such simple experimental beginnings, our world and our lives have been transformed by machines and equipment using electricity, and by the electronics developed from electricity. One might therefore speculate that the experimental discovery of the 'acausal energy' that animates living beings making them 'alive' and different from ordinary matter, might similarly transform our lives.

CONCLUSION

Such speculations aside, all that the acausal-knowing which empathy currently reveals to us is: (i) of a personal and wordless knowing of other living-beings and of ourselves in the immediacy-of-the-moment, and (ii) of how the acausal itself is not some 'essence' behind or beyond the causal and beyond causal forms, since such an 'essence' is but itself a postulated ideation.

Or, expressed somewhat differently, our acausal-knowing is simply a revealing of the matrix of nexions which are living-beings, and thus of The Cosmic Perspective: of an acceptance of ourselves as but one fragile fallible microcosmic nexion only temporarily presenced on one planet orbiting one star in one Galaxy in a Cosmos of billions of Galaxies. This is the essence of wu-wei – a knowing, a feeling, of Being; a knowing, a feeling, of the numinous. It is also the same kind of wordless understanding hinted in that ancient wisdom termed Tao, and yet which even then, as now, could not and cannot be described by or contained within that one, or any, particular term, such as 'the acausal' or 'gnosis'.

Notes:

I - These Aristotelian essentials are: (i) Reality (existence) exists independently of us and our consciousness, and thus independent

of our senses; (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses – that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world'; (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

II - Currently, we observe or assume life by the following seven attributes: a living organism respires; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

III - For convenience, the acausal energy that may (if it exists) be detected in the causal could be considered to be manifest, to us, in our causal phenomenal universe, by means of what we may call acausal charge (analogous to electrical charge), such that the acausal energy that manifests itself in the causal – within, for example, living causal beings – possesses the property of propagating, or emitting, by its flux (change), such 'acausal charge'. Hence, a living causal being could be conceptualized as physical, causal, matter plus 'acausal charge'.

Some of the attributes of acausal energy, expressed in terms of acausal mass (analogous to causal mass/energy) might be the following:

1) An acausal object, or mass, can change without any external force acting upon it – that is, the change is implicit in that acausal matter, by virtue of its inherent acausal charge.
2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
3) The change of an acausal object can continue until all its acausal charge has been dissipated.

4) Acausal charge is always conserved.
5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.
6) Each acausal object in the cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

PART IV - SORCERY AND THE ESOTERIC NATURE OF THE ACAUSAL

The Order of Nine Angles first used the term acausal nearly four decades ago, appropriating it (at first without acknowledgement of its source) from Myatt's early (1974) work on Cliology and which work of his evolved to become his theory of the bifurcation (and a new ontology) of Being and thence his *Physics of Acausal Energy*. It was also central to his 1970s Star Game.

In these four decades since our first use of this term, there has been much speculation – among both ONA Initiates and esoteric folk in general – about what exactly, in esoteric terms it means, and what, if any, relation this term bears to non-esoteric theories such as Chaos theory and Quantum Mechanics.

In particular, when both Chaos theory and Quantum Mechanics were fashionable subjects among certain Occultists, attempts were made by such people to explain sorcery in terms of both those subjects, with some books and articles written by some of the Occult illiterati proclaiming such things as "Chaos is the creative principle behind all magic[k]…" and "A Chaos Magician… sees beyond the systems and dogmas to the physics behind the magical force," and even quite laughable pretentious babble such

as, "I show how…the three dimensional transactional time in the HD8 interpretation of quantum and particle physics could allow divination and enchantment to occur."

Given such babble and such attempts to link sorcery with Chaos theory and Quantum Mechanics and other such stuff, it is not surprising that our use of the term acausal to describe the realm of The Dark Gods, and our use of the term acausal energy presencing via a nexion to define ordinary sorcery, should arouse a certain curiosity among those interested in our Sinister Way.

CHAOS THEORY, QUANTUM MECHANICS, AND SORCERY

Let's be clear – talk of there being some relation between sorcery and current physical theories such as Chaos theory, particle Physics, and quantum mechanics, is silly.

Why? For three reasons.

1) Because those individuals who do so talk have not thought – conceptualized – beyond the concept of causal Time, as they obviously (given what they write, or have written) do not possess or have not developed those Dark Art skills, such as the faculty of dark-empathy, and which particular faculty would have predisposed them toward an esoteric intuition of the true, the esoteric, nature of sorcery, of thus of the acausal, and especially of the nature of acausal Time.
2) Because such physical theories - modern, outré, or otherwise - cannot explain in any way the fundamental difference between life and inert matter. That is, what animates or infuses, for example, the physical structures of a cell to make that cell alive; and why, for instance, all living matter disobeys the first of Newton's laws.

3) Because such theories depend on the simple, Cosmically incorrect, notion of a linear causality, as evident in the use of conventional mathematics, and physical ideation, to describe such theories, all of which theories (including quantum mechanics) are based on and depend upon equations involving an abstract notion of causal, linear, time – as in differential and tensorial equations involving the variable *dt* (as in Newtonian mechanics, and as in the Schwarzschild and other metrics deriving from the variable *ds*) – and which linear time cannot even be defined in any satisfactory manner *sans* causal linearity (as in the definition based on so-called atomic/quantum clocks). Thus, even apparently abstruse notions of Space-Time – deriving from tensorial mathematics, or some other representation – are founded on the simple, cosmologically inaccurate, notion of a causal linearity.

Furthermore, there is no link between such physical theories – trendy or otherwise – and sorcery because the basis of sorcery is some-thing which is alive: to wit, we who practice the dark art of sorcery. That is, correctly - esoterically - understood sorcery is a living alchemy [Oh look, I am giving away some Occult secrets here]. For sorcery is a combination of various aspects, the most necessary and important of which are living beings – for instance, the sorcerer, and the object of sorcery, which object is almost always another living being, human or otherwise. Or, expressed more precisely (esoterically) sorcery is – as all Dark Arts are - a means whereby we shed our causal, illusive, form (of separateness) and become of the essence *of* Life and so can affect other Life, sometimes by becoming or imitating (being a mimesis of or for) other Life for a specific period of causal Time because "we" are the matrix of connexions that is Life in the causal.

There is thus the use of energies which are not-causal, since such energies depend on (or derive from) a living being or some living beings, and since what-lives, a living being, cannot be explained by causality (linear causal reductionism) or any representation based on such causality, mathematical or otherwise (such as some current theory in Physics).

The living alchemy that is genuine sorcery explains why – in the real world we human beings all inhabit (as distinct from our dreams, and the movies) – no sorcerer, however advanced or knowledgeable they may be, can by some "magick" or spell or whatever bring a rock to life and so transform it into some living entity. What a sorcerer can do, in our real world, is *affect* and so change other living beings (to various degrees), be such living beings human, non-human but of our physical realm (such as animals), or esoteric (of the realm of the psyche, and which psyche includes such non-causal living entities as archetypes). What an advanced practitioner of sorcery can do or may be able to do is affect aspects of larger living entities, such as the living entity that is Nature[I] – and thus may be able, for example, to bring into being, over a natural period of earthly causal Time (that is, not instantaneously), a storm.

Similarly, and in respect of divination, what a genuine sorcerer does is intuit (become in sympathy with usually via dark-empathy) the Destiny (and possibly the Wyrd) of an individual. That is, in exoteric-speak they betake themselves out from the causal realm (from causal Time) and so see (and think) acausally – and often some causal form (such as Tarot images) are used in order to facilitate this esoteric type of seeing and knowing.

The living alchemy that is genuine sorcery also explains how such things as an esoteric curse work: that is, not initially by a direct, linear, causality. Thus, the living energy of a human being

– that which animates them, makes them alive, and keeps them healthy and alive, is accessed and thence *affected* or changed by the sorcerer in some particular manner, or some nexion within the psyche of that individual is opened to allow the ingress of other, disruptive (and possible non-causal) living entities. With the *effect* that, over a certain period of causal Time, that individual is afflicted with misfortune and possibly illness or in some cases even death. Why over a certain period of causal Time? Because the affected living entity lives (has existence in) the causal continuum which constrains their being (constrains the acausal energy that animates them and keeps them alive).

In ONA-speak, a sorcerer is or becomes a particular type of nexion capable of accessing and presencing acausal energies.

THE ESOTERIC NATURE OF THE ACAUSAL

In simple – exoteric – terms, the acausal is a naturally existing part of the Cosmos, and merely the realm or realms or continuum where acausal energy exists, and which acausal energy is a-causal in nature. That is, propagation of this energy does not, or need not, take a certain amount of causal Time, and does not involve, or may not involve, traversing a certain causal distance. Thus none of Newton's laws apply, just as causal theories such as those of entropy or so-called "chaos" do not apply.

In esoteric terms, the acausal is the source of all the causal Life we know. That is, it is acausal energy, from the acausal, which animates all causal Life we currently know, and which enables us to change and develope ourselves, acausally interact with other living beings (in one sense – practice sorcery), and do many other things, such as develope acausal knowing, that is, understanding the acausal *sanscausal* abstractions. In another sense, as intimated

above, it is a means for us to shed the illusive apprehension of our finite causal being.

For it is causal abstractions that obscure the nature – exoteric and esoteric – of the acausal, and thus obscure the nature and reality of sorcery.

Let us consider the following bit of bunk, from someone imposing a causal abstraction on the Occult; and a bit of bunk typical both of the qabalistic- influenced modern Occultism of those who prattle on or who have prattled on about Chaos and about sorcery but who so obviously have no understanding of sorcery let alone any esoteric skills or knowledge. Here is the bunk: "There are no gods or demons, except for those I have been conditioned into acknowledging and those I have created for myself."

This is the attitude of a limited, and a smug, causal thinking – of assuming the Cosmos is explicable, or can become explicable, by causal theories and causal ideas (by abstractions); that the individual has, ultimately, nothing to fear because "there is nothing really eerie or dangerous or un-human in sorcery and the Occult, it's all imagination or what others have used to scare people or get them to believe some doctrine or what I myself can conjure into being"; and that everything is not only a tool, a means, to be used, but can mastered and can easily, and should be, disposed of, blah blah mundane blah.

This is the doctrine of Magian Occultism; of the creed which begins "I command the powers…", and continues with "I can become powerful enough/knowledgeable enough" to master anything, and that, "given the right tools, the right drawings or blueprints (abstractions) I can cobble my own system together or use something from somewhere else so long as it's useful to me…"

This is, ultimately, the urban whine of Homo Hubris – " I'll be safe; or I can make myself safe. I am or can be in control." This, ultimately, is urban whine of the most pretentious among that untermenschen species, Homo Hubris: "That Reality is what I make it or what others have made it, or perceived it to be, through their causal abstractions."

However, the dark reality is that the acausal allows for no such safety and no such mundane control. It cannot be disposed of if some urban git believes it is no longer useful for them or ceases "to believe in it". It is, most importantly, not a creation of the human mind, of our consciousness. Not a matter of human perception.

For, acausally, there is no subject distinct from, separate from, an object. For that distinction implies the separation of causality (between subject and object) and the linear movement of causality (some-thing passing from subject to object and vice versa) and also implies a perception (based on abstractions, such as categories) as to why the subject is or may be different from the object. Thus, acausally, there is no perception of an object by a subject, such as ourselves. There is thus no "consciousness" to be individually aware of either such an object or of the subject itself (such as what causally we consider ourselves). There is not even any "change" – or progression or development – since there is no consciousness to perceive it and no causal linearity to measure such change.

For, acausally, there is no language as we currently understand language – because such language almost invariably (and especially Western languages) require or assume (imply) a *copula*, which itself implies the aforementioned distinction between some subject and some object, between subject and predicate. Between one existent and another existent, or between one subject and some object with some quality (or category) that has become to be associated with that object.

How then can we know and understand the acausal? To be pedantic (or to be esoterically precise), "we" cannot – since there is no you or I or we to apprehend it. But, less esoterically, and thus somewhat exoterically, we can only currently (outside of such Esoteric Arts as dark-empathy) apprehend the acausal by its affects on our causal realm where we have our existence, and thus the most significant affect of the acausal in the causal is, as mentioned earlier, Life itself – the acausal energy presencing in our causal continuum that animates matter and makes that matter a living entity, from the microscopic cell to we human beings to Nature.

Thus, we do not need "explanations" – or attempts at explanation – of the acausal by such causal things as "chaos", or so-called chaos theory, quantum mechanics, particle physics, or by reference to any currently existing *-isms* such as some gnostic or Buddhist teaching or some exposition of some gnostic or Buddhist tenet, or even by some mathematical representation (given the current causal nature of maths). All such explanations or interpretations or comparisons are irrelevant; unhelpful; unnecessary.

To know and understand the acausal we just have to engage with it; experience it. No theories; no explanations. We have to cultivate, in ourselves, the faculties of acausal knowing and dark-empathy. We have to thus come to know those causally-dwelling beings beyond our own individual being: the being of archetypes, the being of Nature and the beings that a part of, and not separate from, either Nature or that illusion of apprehension which is of our individual self. We have to become Adepts of the Dark Arts: practitioners of acausal sorcery. We have to evoke, invoke, to presence, those living beings who dwell in the acausal dimensions and who represent a type of Life beyond our causal living.

In brief, we have to live our life in a different way from ordinary mortals. Which is why we are following The Sinister Way, to The Abyss and to *The Acausal Beyond*.

Notes:

I - Technically, and esoterically, Nature is defined as both a type of supra-personal being, and that innate, creative, force (that is, *ψυχή*) which animates physical matter and makes it living, *here on this planet we call Earth*.

PART V - ACAUSALITY AND THE DARK GODS

Since the publication of Naos in 1989ev there has been much speculation and much discussion about both the theory of acausality and about the mythos – the myths and legends – of the supernatural Dark Gods who, the ONA claimed, reside in 'the acausal spaces' and who, it is also claimed, have manifested or can become manifest in our own world, or at least in our psyche, by means of sorcery.

Are the Dark Gods, for instance, real beings or possibly just archetypes of our unconscious? Is there any scientific proof for the existence of the acausal, and what exactly is meant by the term acausal and by the term acausal dimensions?

The Order of Nine Angles takes the basic Myattian acausal theory – outlined above – much further and uses it to explain the nature of sorcery – how sorcery may work – and to explain the accounts of people who, from their personal experience and over millennia, have asserted that 'the supernatural' exists, and that this supernatural world (or universe) contains or may contain

particular types of living beings who (or which) substantially differ from all the living beings currently known to science.

That is, for the ONA the theory of the acausal is only a useful and rational explanation of certain phenomena and of events and experiences that have been observed or claimed by people over millennia.

It is in this sense that the ONA mythos of the Dark Gods should be understood – as a possible explanation of certain supernatural events and of the oral accounts of things that some individuals claim or assert have occurred or which they or others have directly experienced or directly acquired some knowledge of.

It is also in this sense that the sorcery of the Dark Gods should be understood – as possible ways to evoke or invoke such entities and thus 'know them'.

Furthermore, as the ONA has mentioned time and time again in their MSS – and mentioned for over thirty years – one way to discover if the Dark Gods really exist (somewhere, and whenever) is to personally evoke or invoke them using certain types of sorcery and rituals. One such means is claimed by the ONA to be a ritual involving several people using esoteric chant in combination with a large quartz tetrahedron crystal.

Thus, insofar as the ONA are concerned, the truth of the matter regarding the Dark Gods – and of sorcery, of the supernatural, and so on – is left to the individual to discover for themselves. That is what esoteric – Occult – groups of the Left Hand Path are or should be all about, individuals doing practical Occult stuff and finding answers for themselves, with the theory of acausality, of nexions, and so on, simply being the ONA's take – explanation – of the supernatural (the Occult), of the psyche, of the nature of human beings, and – ultimately – of life itself: of our position in the cosmos, of how we might change/evolve ourselves, of how we

relate to mythos and aeons, and of how we relate to other life whether observed in the causal or posited to exist in some acausal or supernatural continuum.

PART VI - SATAN, ACAUSAL ENTITIES, AND THE ORDER OF NINE ANGLES

The Order of Nine Angles is an esoteric association of individuals, and the emphasis of this association is on: (1) practical experience and challenges (Occult, exoteric, and amoral) and (2) on the authority of individual judgement. Thus, for the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality.

Hence the ONA – by our Labyrinthos Mythologicus, our philosophy and praxis, our traditions – just suggests, incites, inspires, annoys, tests, challenges, provokes, intrigues, perplexes, and (in some individual cases and if asked for) may offer some practical personal guidance. We also place no restrictions – moral, legal, or otherwise – on the individual nor assign any moral value to the methods, the praxis, which we suggest might lead to knowledge, insight, discovery, self-development and thence to answers to questions concerning life, existence, the Occult, and the nature of Reality.

In fact, we positively encourage amoral experiences, heresy, and the transgression of accepted norms. Therefore in specific matters – such as the nature and reality of the being described by the exoteric name Satan, and the nature and reality of what we have termed acausal entities [the Dark Gods et al] – we expect

individuals to arrive at their own conclusions, based on their own practical experience and learning, since we have no dogma about such matters, no orthodoxy, and certainly make no claims that we possess the truth or have all the answers, and certainly never claiming that we possess some sort of absolute authority: diabolical, supra-personal, revelatory, or whatever. Our authority, such as it is, is that deriving from and manifest in the accumulated individual pathei-mathos – the experience and the learning – of our members.

What we do claim is that our practical way works, in terms of encouraging and producing a certain type of individual, and in terms of assisting those individuals to develop a certain wisdom and insight, both Occult and otherwise.

APPREHENSIONS OF SATAN AND ACAUSAL ENTITIES

In respect of Satan and acausal entities, our tradition – our accumulated individual pathei-mathos – suggests that there are two possible modes of apprehension of such beings/entities, and that one of these apprehensions can only be known by individuals actually engaging in practical Occult activity of a certain type [i.e. following our Seven Fold Way from Initiate to Internal Adept]. Having then so discovered and so experienced this particular apprehension, they are then and only then (in our view) in a position to make an informed and personal judgement about which of the two suggested apprehensions, in their opinion, might be a valid apprehension of Reality.

These two modes of apprehension of such entities are:

The first mode of apprehension is that Satan and such entities have their origin, their existence, their reality, in our human consciousness/unconscious/imagination so that, in effect, they are

symbols/archetypes, with Satan [the Satan] being, for example, an archetype of heresy, rebellion, chaos, and adversarial conflict, and/or with ourselves as individuals being a Satan and thus heretical, rebellious, adversarial, amoral.

This mode of apprehension of such entities – while allowing for certain Occult mysteries and even (to some extent) for sorcery – is one dependent on Reality as conceived and as understood by Phainómenon; by what is apparent to us by means of our physical senses and what we deduce by causal means (by for example mathematics and experimental science) from such Phainómenon. In this Reality, sorcery is most often understood as an effect or effects of the human will, either individually (as in hermetic magick) or collectively (as in ceremonial magick). In this particular apprehension, Satanism is conceived by the ONA as an Occult adversarial praxis, as an individual and group rebellion, as heresy, as one means of exeatic living, and as a causal form to Presence/Experience The Dark in this current still Nazarene-infested Aeon.

Here, Satan can be discovered within us, and within others: and conceived as being part of our nature as human beings. In this mode, Satan has no ultimate power or authority over us since such power and such authority as are deemed to be satanic are conceived as being within us or capable of being acquired by us by our development and liberation as individuals.

The second mode of apprehension is that Satan and such entities are actual types of being (acausal life/energy) in a posited acausal continuum, which acausal continuum is quite distinct from the causal phenomenal realm described by such sciences as physics and astronomy, and which acausal beings are quite distinct from all the life-forms we know and have experienced by Phainómenon and understood by causal sciences such as biology.

This mode of apprehension is thus one which posits/suggests a Reality of an acausal universe beyond/separate from the causal universe of Phainómenon (and of physical galaxies, stars, planets), and also of acausal beings living in this weird a-spatial, a-temporal, acausal universe, with the Cosmos being the totality of causal and acausal universes.

This apprehension is one where Satan is one entity of a particular acausal species, and which entity is said (by tradition) to have presenced/been manifest on Earth (by means of a nexion or nexions) in our historical past, with the being exoterically named Satan said to be, when manifest in the causal, a shapeshifter with the ability to assume human and other forms.

In this particular apprehension, Satanism is conceived by the ONA as the praxis and the way of life of those who are, or who seek to be, a friend both of the acausal shapeshifting entity known by the causal name 'Satan' and a friend of other acausal beings similar to this Satan. Here, in this mode of apprehension, it is said that this entity Satan – and similar acausal entities – can be discovered/'contacted'/known by various esoteric rites and methods, and that one means of cultivating such a friendship is to follow our traditional Seven Fold Way as outlined in Naos, and in texts such as the original Black Book of Satan and The Grimoire of Baphomet.

In this mode, Satan – and some other acausal entities – are understood as beings far more powerful than ourselves, and beings which we, as humans, cannot (even by Occult means) control.

INDIVIDUAL JUDGEMENT AND THE APPEARANCE OF OPPOSITES

The ONA thus has two apprehensions of Satan and thus two types of Satanism, with individuals free to choose and use and experience which of these Satanism they want or believe might be useful.

For such use and experience, of both, is according to our tradition the means whereby each individual can decide which – or neither, or both – of these Satanism their judgement informs them presents a better understanding of themselves, of Satan, and of Reality. Thus will they – or thus can they, possibly – become aware of the esoteric essence which has become hidden through causal abstractions and even by naming, and which awareness is of opposites - as-appearance not as Reality.

Hence one reason why the ONA – esoterically known and appreciated – is an association of sinister-numinous emanations, and why (of course) we continue to annoy, provoke, intrigue, and perplex many Occultists (especially many who describe themselves as Satanists) and why we continue to incite and inspire others by our tests, our challenges and our mysteriums.

PART VII - ALCHEMICAL SEASONS AND THE FLUXIONS OF TIME

Most of the following axioms and brief elucidations form part of the Camlad aural tradition that was, some forty years ago, incorporated into the esoteric association The Order of Nine Angles. The remainder are my own elucidations and development of the tradition, with some of these elucidations of mine using the terminology and ontology of causal, acausal, and nexions.[I]

In the text *Auf dem Wasser zu singen: Yet Another Interview with Anton Long* – first distributed 114yf/2003eh – I briefly mentioned alchemical seasons in reply to a question asked of me:

> "An alchemical season is a natural process which occurs in Nature, and also in we ourselves, who are beings of Nature. They are Change; a natural dialectic… There are also, of course, Cosmic alchemical seasons, some of which we know – in terms of their beginnings and their ending – by various observed astronomical events, often relating to star or planetary alignments…"

Both before and after the distribution of that text – as now, and especially since the publication of Naos in 1989 ce – there was and is much speculation about, and some misunderstandings concerning. alchemical seasons; speculation and misunderstandings which this new text should go some way toward dispelling.

The particular/peculiar numbered layout of the axioms and elucidations in this text is my own, and which layout is much less formal in the section concerning Alchemical Seasons, since there I have often simply recounted or retold the aural tradition itself. The particular/peculiar numbered layout was originally employed by me, decades ago, as a personal *aide-mémoire*.

I have included an un-numbered section of my own devising which gives some explanation of alchemical seasons.

It should be noted that by alchemical here is meant the esoteric science associated with *azoth* and other such esoteric 'things'. This is the science of the changing/alteration/understanding of living beings, and other substances, by a symbiosis/interaction between alchemist and such beings/substances. Which is 'the forbidden alchemy' of some Occult traditions, and which type of alchemy,

and such symbiosis, has been the subject of, or mentioned in, several ONA MSS during the past forty years. For instance:

" The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens – it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars…"

Which in essence means that "from the double pelican comes Azoth".

One particular example of such a symbiosis – of such alchemy – is the esoteric 'perfume' Petriochor [qv. *Sinister Tradition - Further Notes* published in Fenrir Vol.3 #2]. The production of this 'perfume' during a particular alchemical season is difficult, and takes a certain duration of causal Time, but what imbues the final product, after distillation, with esoteric worth – with acausal energy/the sinisterly-numinous – is the interaction/symbiosis that occurs between the alchemist and the substances, and which substances are all part of the living being that is Nature.

TIME

1. Time is Numinous[II] – that is, of living beings, and thus biological not linear (of-causality). Therefore, Time cannot be re-presented or measured by a fixed causal calendar, solar, lunar, or otherwise.

1.1 Thus, Time varies according to Physis. That is, varies according to the nature, the character, of the living entity that manifests – presences – it.
2. There are a variety of different species of Time.
2.1 Thus, our species of Time differs from that of the other living entities/beings/emanations, Earth-dwelling or otherwise.
3. Time is a Fluxion[III]. That is, Time is already inherent in living beings, part of their physis.
3.1 Each living being has a Fluxion appropriate to – which re-presents/manifests/presences – its physis and thus which is appropriate to/manifests its type/species of life.
3.1.1 Thus, linear time – as measured by a fixed causal calendar and/or as defined by such things as the ratio of distance and velocity of a physical object – is Appearance/Abstraction not Reality.
3.1.2 Such linear time thus re-presents only the causal physis/nature of material objects/matter and thus manifests the physis/nature of the causal.
3.2 A Fluxion manifests what is a-causal. That is, how a particular living being changes/develops/manifests.
3.2.1 A Fluxion has an outer (exoteric) appearance and an inner (esoteric) nature/physis.
3.2.1.1 The outer appearance is how the being is perceived to change/develop/grow/decay.
3.2.1.2 The inner nature is how the being may, might, or could, change/develop/grow/decay by the use of traditional/esoteric/ alchemical arts/skills.
3.2.1.2.1 A knowing of this inner nature is a gift of the Rounwytha.
3.2.1.2.1.1 This gift can be cultivated by the development and use of esoteric- empathy.

3.3 Since Time is a Fluxion, and alchemical, a Rounwytha may be able to alter/change/manipulate/weave Time.

ALCHEMICAL SEASONS

4. An Alchemical Season is a means of measuring/determining/ knowing fluxions, and thus a means of knowing living beings and how they change or could be changed.
5.1 Thus, an Alchemical Season is often what is the best/ appropriate 'season' to know/get-to-know/celebrate particular emanations presenced to us as living beings, or particular collocations of such beings, and/or the 'season' to initiate a particular change or changes.
6. This 'season' varies according to the nature/species/type of being/living-entity
/emanation, and often differs from individual emanation to individual emanation of each type/species.
7. Knowledge of Alchemical Seasons is both traditional/aural and found/discovered by each Rounwytha.
8.1 It is for each Rounwytha to determine the veracity or otherwise of such aural tradition by their own personal knowing.
9.1.1 This knowing derives from esoteric-empathy.
10. One such collocation of emanations/living-beings is Nature.
10.1 This particular collocation contains a wide variety of types of being.
11. Another such collocation of emanations is the Cosmos.
11.1 This particular collocation contains entities/life having acausal emanations/acausal-being, entities having causal-acausal emanations/being, and entities manifesting causal emanations (a causal-being).
11.1.2 Acausal-causal beings/emanations are nexions between causal and acausal.

12. The beginning and the ending of certain Alchemical Seasons are often associated with, or intimated by, certain observed natural or cosmic phenomena.
12.1 These associations and intimations are often locale-dependant and usually subject to Cosmic and Aeonic drift.
12.2 Such observed phenomena include those connected with Nature and those connected with 'heavenly bodies', that is, with the Cosmos.
12.2.1 Those connected with Nature include the behaviour of Earth-dwelling living beings, sentient and otherwise; the fluxion of Nature's seasons, and certain patterns of or certain phenomenon of 'the weather'.
12.2.2 Those connected with the Cosmos include the observed rhythm of star-collocations (constellations); the occultation of Sun by Moon, and of certain stars by Moon; the observed rhythm of observable planets; and the first rising of certain stars above the horizon of the Rounwytha as determined by the fluxion of Nature's seasons.
12.3 Such associations with observed natural or cosmic phenomena do not mean or imply that such phenomena cause or are the origin of the changes, the fluxion, of living-beings.
12.4 Associations/intimations connected with Nature are sometimes known as Earth Tides.
12.4.1 Associations/intimations connected with the Cosmos are sometimes known as Cosmic Tides.
13. Certain Alchemical Seasons form the natural calendar used by the Rounwytha.

THE NATURE OF ALCHEMICAL SEASONS

It will thus be seen that Alchemical Seasons are of various kinds, and serve or may serve different functions.

For instance, certain Alchemical Seasons are and were how the Rounwytha determined – knew and understood – the changes of Life around them. That is, how they reckoned Time, and the fluxions of Time that were made manifest as living beings – for instance, the life, the ailing, the foreseeing of death, of humans; and the natural rhythms of Nature and the Cosmos.

This knowing 'of propitious times' aided, and often enabled, their sorcery; their use and manipulation of certain energies – emanations, or fluxions – for a variety of purposes, as it also enabled them to use their skills in respect of such matters as ailments and their cures.

For example:

> " A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing arising from the development and use of skills such as esoteric- empathy so that such learned knowledge (causal knowledge) would only and ever compliment the personal knowledge (the acausal knowledge) such skills imparted. Esoteric-empathy, combined with the ability of intimation, would enable the nature, the character [the physis, the essence] of living-plants to be dis-covered and thus their personal qualities known and appreciated. Similarly, a knowing of what might ail some person is, for the Rounwytha, just such an acausal knowing – arising from employing the skills, abilities, and qualities, of a Rounwytha, and not something learned from someone else or from books.
>
> Hence, the Rounwytha needs no props, no outer causal forms, no esoteric ceremonies, rituals, chants, or whatever. They just are – they just are uniquely themselves, with their gifts, their

abilities, their foibles, their knowing and their skills." *The Rounwytha Way – Our Sinister Feminine Archetype*

Like such skills, the calendar of the Rounwytha – their weaving of the seemingly disparate fluxions together, their accounting of fluxions – was derived from their personal esoteric-knowing, their empathy with the beings of Nature, with the being of Nature, and with the being of the Cosmos, and by their connexion to their local rural community. That is, of those whom and that which, they personally know, and of that which they personally observe and experience.

Thus – given that the Rounwytha tradition was germane to a certain area of what is now known as Britain – some of the most important alchemical seasons, and thence their seasonal ('yearly') calendar, were those connected with the flux, the rhythm, of Nature where they dwelt, since the season of daily and communal and local life – the life of small, rural, kindred, communities where the skill and knowing and advice of the pagan Rounwytha found favour and was often relied upon – would be one where such matters as the seasons of growing and finding food were important, as were the stages of life of an individual, as were certain celebrations and propitiations.

The favoured 'time' in Spring, for instance – the traditional seasonal time of sowing, seeding, and planting – would be known, discovered, locally by the Rounwytha using their skill, their empathy, and, being a fluxion of Nature in their locale, such a favoured 'time' would in its arrival vary from year to year. Similarly, with the seasons beginning/ending with what are now known as Summer and Winter Solstice, the longest and the shortest days in such northern locales. They would not be found – 'known' – by some causal calculation or by watching the Sun alignment with some stones in some circle (or whatever) but rather would be

what they naturally are, which is mid-Summer and mid-Winter, and which vary according to when Spring arrives, and Summer arrives, and Autumn arrives in a particular locality.[IV]

Similarly, with a celebration such as The Gathering, which would mark a successful harvest:

> " The celebration – the gathering, remembrance, and feast – that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities. Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere in-between. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly

in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways." *Denotatum – The Esoteric Problem with Names*

What all this means is that Alchemical Seasons are a way of 'seeing' the world; of understanding, knowing, Nature, ourselves, and the Cosmos. Of understanding our various connexions. As well as a knowing of when certain actions, activities – such as sorcery – may have a better chance of success, given how such actions, activities, are just aspects of the flux of Nature, of Life, of the Cosmos: are emanations of our own microcosmic nexion. Or Alchemical Seasons reveal when it is wise – a balanced deed – to celebrate some-things.

There is thus a very pagan – a quite natural and traditional – way of knowing devoid of linear, limiting 'time, and devoid of abstractions.

Notes:

I - My elucidations are mainly of terminology or word-expression. Thus, I have substituted some old/vernacular/obscure and occasionally alchemical terms for Greek or later English ones, a case in point being my use of a Greek term such as Physis. I have however retained several older terms.

My axioms are as follows: 3.1.1, 3.2, 3.2.1.2.1.1, 9.1.1, 11.1, 11.2

Incidentally, as mentioned elsewhere, Rounwytha – as its etymology makes clear – was just a local, dialect, word for a type of hereditary sorceress: for 'the wise, cunning, woman' of British myth and legend.

II - Despite the now common belief that the use of the word 'numinous' is fairly recent, deriving from the writings of Rudolf

Otto, its first occurrence in English –so far discovered – is in a religious tract published in London in 1647 ce, entitled *The simple cobler of Aggawam in America. Willing to help mend his native country*. The author, Nathaniel Ward – a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter – emigrated to Massachusetts in 1634 ce.

III - The term *fluxion* dates from the sixteenth century (ce) and implies both a change that occurs naturally and one that arises from or because of itself, i.e. an effluvium.

> "If the fluxion of this instant Now Effect not That, noght wil that Time doth know." John Davies: *Mirum in Modum*, 1616 ce. John Davies was a scholar at Queen's College, Oxford; an antiquary, and a professor of Law.

IV - Exact causal calculations of such phenomenon were irrelevant to such ancient rural communities, and the belief that they were important or necessary is just retrospective re-interpretation and the projection of modern causal abstractions onto such communities.

Such communities did not dwell in a world determined by fixed, measured, durations of causal time; but rather by fluxions. By the natural flowing of a living, numinous, Time which dwelt with them, and within them and their own local communities. Thus their work began when it began, and ended when it ended, determined by weather, daylight, what needed to be done, or what was required, in that particular fluxion, that 'season'. Thus their 'year' was marked by the flux of seasons, so that for example they might refer to their age in terms of how many harvest gatherings they had known, or how many Summers had passed since their birthing.

It was that other un-numinous world – of empires, of tyrants, of kings, of governments, of abstractions, of planning and supra-personal organization, of hierarchical dogmatic religions – which brought fixed, measured, durations of causal time as a means of control, regulation, conformity, and to unnaturally apportion life and living.

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